



ASĀNĪD 101

TRANSMISSION CHAINS



M. SALEEM GAIBIE

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وأكثر القراء لا علم لهم بالأسانيد

“And most of the qurrā’, they have no knowledge of
asānīd”

– *Ghāyat al-Niḥayah*: Vol. 2, 400.

ولا بُدَّ للمقرئ من أنَسَةِ بحال الرجال والأسانيد،
مؤتلفها ومختلفها، وجرحها وتعديلها، ومُتَقِنِها ومُغَفَّلِها،
وهذا من أَهَمِّ ما يحتاج إليه

“It is necessary for the Qur’ānic teacher to be cognizant of
the position of men and asānīd:

those that are agreed upon, those that are disputed,
those that are criticised, those that are relied upon,
those (teachers) who are accurate
and those who are oblivious;

this is of the most important things required”

– *Munjid al-Muqri’īn*: 57.

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Foreword

This book essentially discusses the lives of those who form part of the scholarly lineage in the transmission of Qirā'āt. The nature of the content is therefore biographical. While this book offers some basic premises upon which the student may rely on, he/she will need to continuously consult works dedicated to these biographies – books, journals, articles etc. – to thrive and flourish.

Bear in mind that the objective of this booklet is to provide the student with the basics in analyzing various asānīd. That being said, it is concise, and most certainly not comprehensive. Thus, there would be quite a few asānīd which do not fall within in the skeletal framework provided here.

The focus of the book is upon contemporary asānīd from the era of Ibrāhīm al-ʿUbaydī – the 1800's – until present. From al-ʿUbaydī until Ibn al-Jazarī, and ultimately, to the Prophet ﷺ, the asānīd are standard.

System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	آ	ā
14	ص	ṣ	30	إِ	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوْ	ou

N.B. Arabic words are italicised except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading or diagram.
- 3- When the proper names of humans.

The “al” of the Arabic lām al-taʿrīf is occasionally omitted to maintain flow of the English.

Geographical Areas of the *Asānīd*¹

The geographical areas considered in this book are three:

- 1) Egypt; which has been divided into three locations –
 - a. Cairo and its surrounding areas
 - b. Upper Egypt (Ṭanṭā and Desouk)
 - c. Alexandria
- 2) Syria
- 3) Indo-Pak Subcontinent

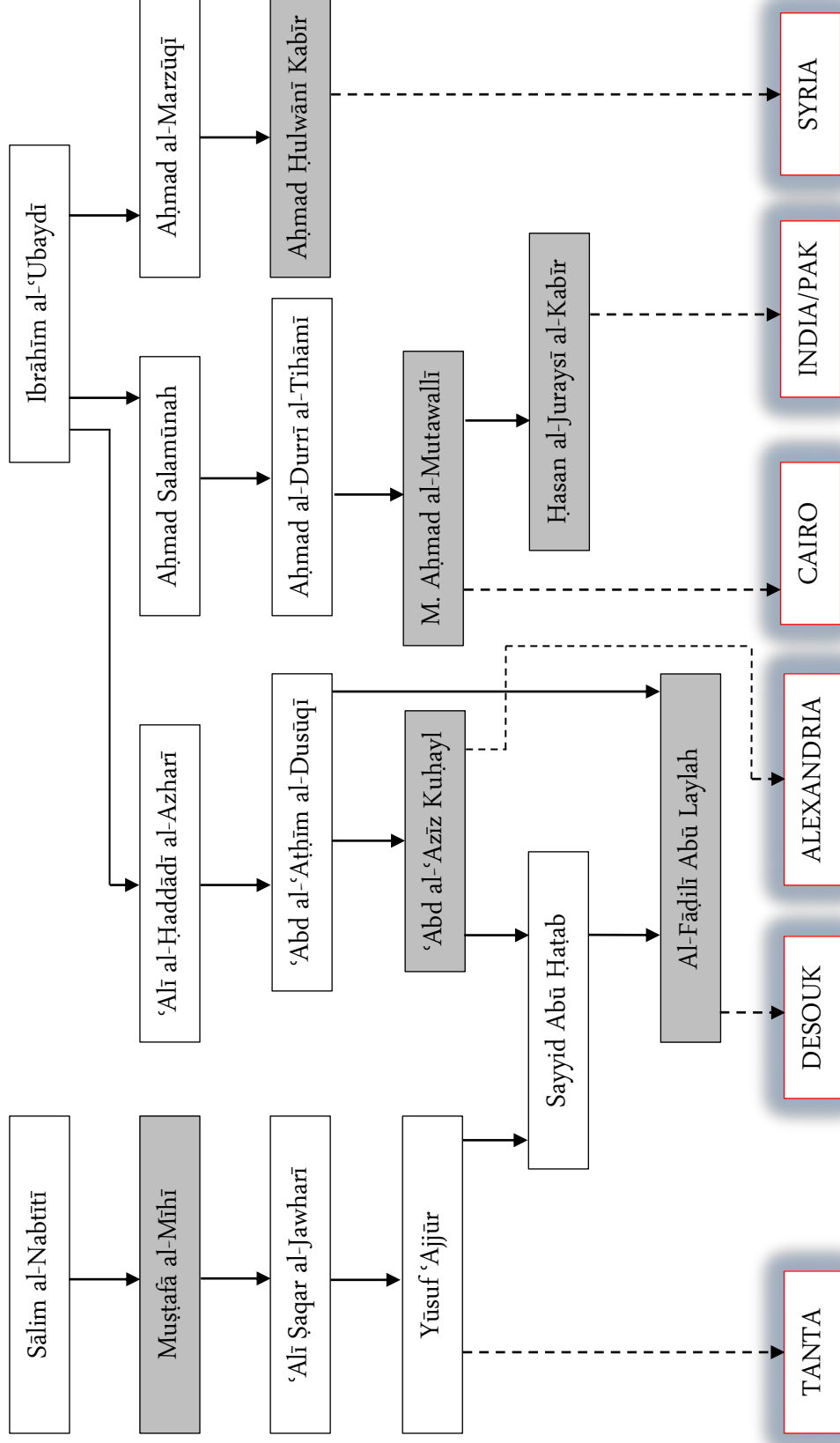
The Axes of the *Asānīd*

In each one of the afore-mentioned areas, a key-figure has been identified as an axis; around whom the *asānīd* of that area revolves:

- 1) Egypt –
 - a. Sheikh Muḥammad ibn Aḥmad al-Mutawallī – he is the axis of the *asānīd* in Cairo and its surrounding areas.
 - b. Muṣṭafā al-Mihī is the axis in Ṭanṭā and al-Fāḍilī Abū Laylah is the axis in Desouk.
 - c. ‘Abd al-‘Azīz Kuḥayl is the axis in Alexandria.
- 2) Aḥmad al-Ḥulwānī al-Kabīr is the axis in Syria.
- 3) ‘Abd al-Raḥmān al-Makkī is the axis in India/Pakistan.

¹ The *asānīd* of the world are predominantly in these three areas. Else, there are unique *asānīd* to Tunisia, Mauritania, Iraq and many other places as well.

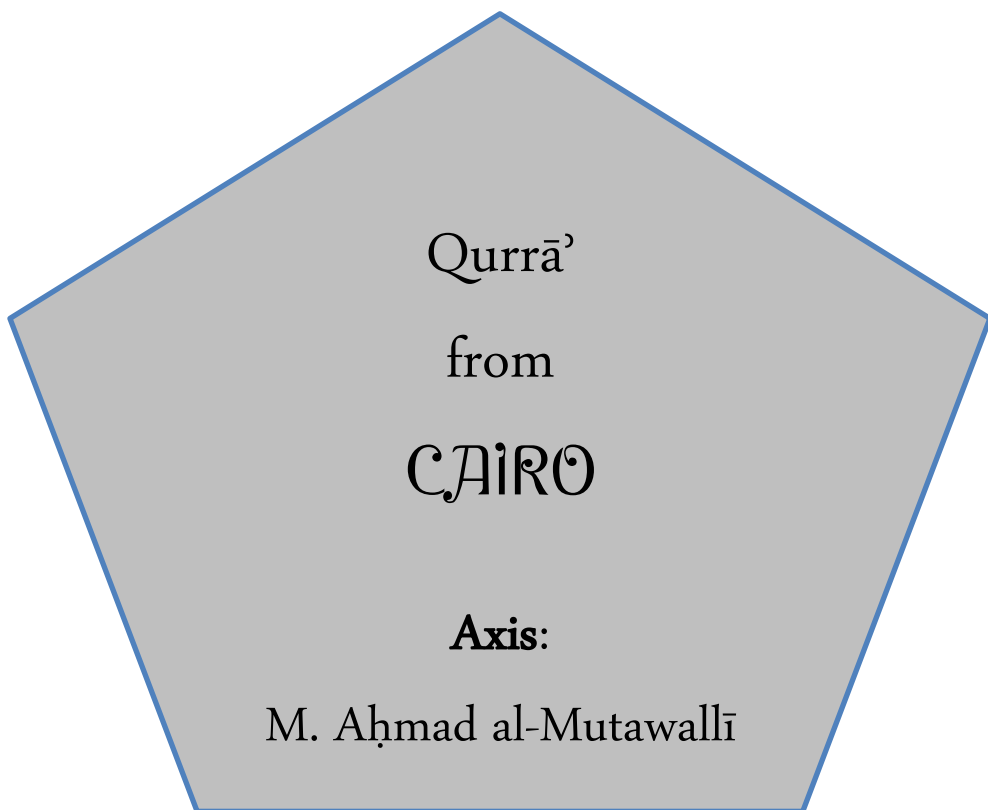
Synoptic Diagram of these Axes and their Geographical Areas



How to use the book

There are three steps if one wishes to analyze a *sanad*:

- 1) Identify the area of the *sanad* i.e. Egypt (Cairo, Upper Egypt or Alexandria), Syria or the Indo-Pak subcontinent.
- 2) Identify the axis of that area.
- 3) Calculate the amount of links from an individual to the axis to determine its strength.



Muḥammad ibn Aḥmad Mutawallī²

Muḥammad ibn Aḥmad Ibn al-Ḥasan ibn Sulaymān is the axis of the Egyptian *sanad*. Most present his name simply as Muḥammad ibn Aḥmad, better known as al-Mutawallī.³ Some also refer to him as al-Mutawallā instead of al-Mutawallī. Some of his personal manuscripts suggest that he was also well-known as al-Ṣadafī, which is linked to Ṣadafah, a town surrounding al-Uṣyūt, in Upper Egypt. It is also possible that his forefathers came from this town. The former – as is mentioned in the first line – is how he presents his name in his book, *Mawārid al-Bararah*, as well as in some of the *ijāzāt* written by him to his students. He was born in Cairo in 1248/1832. Others suggest that he was born in 1249/1833 or 1230/1815.

Sheikh Mutawallī was blind. Some say he could see as a child but, due to sickness, later became blind. He was short, with a prominent chest and was hunchbacked. One of his most outstanding qualities was humility and piety, which is clearly discernible in many of his writings. He would wear very simple clothes. On one occasion, due to a huge gathering, his family made him wear expensive clothes. This troubled him and he disliked it. He never did it again.

² *Al-Imam al-Mutawallī wa Juhūdū fī ‘Ilm al-Qirā’āt* by Sheikh Ibrāhīm al-Dawsary. *Hidāyat al-Qārī* Vol. 2 pg. 698. Biography of al-Mutawallī by Sheikh Abū al-Jūd. *Imtā’ al-Fuḍalā’* Vol. 4 pg. 30.

³ Al-Ḍabbā’ is alone in rendering his name as Muḥammad ibn Aḥmad ibn ‘Abd Allah, by adding ‘Abd Allah. Al-Ḍabbā’ mentions his name in this manner numerous times. It is possible that ‘Abd Allah was his great, great, great grandfather. Many later writers have followed al-Ḍabbā’ in naming him like this. See *Hidāyat al-Qārī* Vol. 2 pg. 698.

After memorising the Qur'ān, he joined the Azhar University and studied many Islamic sciences, concentrating on Qur'ānic studies and *Qirā'āt*. He memorised many books of *Qirā'āt* and *Rasm* (orthography), to the extent that he surpassed many of his contemporaries, and was nicknamed Ibn al-Jazarī al-Ṣaghīr (the junior Ibn al-Jazarī). His contemporaries, like Makkī Naṣr al-Juraysī and Ḥasan al-Juraysī al-Kabīr read to al-Mutawallī after they read to his teacher, Aḥmad al-Durrī al-Tihāmī. He became the *Sheikh al-Qurrā'* of Egypt in 1293/1876.

Once, while he was the *Sheikh al-Qurrā'*, he traveled to Ṭanṭā. In the mosque, he joined the circle of reciters. When it was his turn, he read, and some of the other *qurrā'* started criticising his recitation. Humbly he obliged every time they corrected him. On completion they asked him from which area he came. When he informed them that he came from Cairo, they advised him to recite to a sheikh there named al-Mutawallī. He then responded that he was Sheikh al-Mutawallī.

Al-Ḍabbā' relates that while he was still a young boy memorising the Qur'ān, he met Sheikh al-Mutawallī who was quite old at the time. Sheikh al-Mutawallī then told his son-in-law, Ḥasan al-Kutbī, to give all his books to al-Ḍabbā' when he died. It is related that it was as if al-Mutawallī knew that al-Ḍabbā' would become a great scholar of the Qur'ān.

Sheikh al-Mutawallī would sit teaching at the Azhar. A scholar approached him one day and asked him some difficult questions on *Fiqh* and Arabic, hoping to belittle him. Al-Mutawallī listened attentively to the questions and

subsequently he asked the man if he wanted him to reply in poem or in prose. The questioner was dumbfounded. It shows that Sheikh al-Mutawallī was not only a scholar in *Qirā'āt*, but a scholar in the field of *Fiqh* and the Arabic language as well. He also wrote on *Tafsīr*.

Written works:

- *Manṭḥūmah al-Āl-āna.*
- *Faṭḥ al-Mu'ī wa Ghunyat al-Muqrī* – written on the narration of Warsh.
- *Faṭḥ al-Karīm fī Taḥrīr al-Qur'ān al-Ḥakīm.*
- *'Azw al-Ṭuruq.*
- *Al-Fawz al-'Aṭḥīm* – a brief commentary on the afore-mentioned *Faṭḥ al-Karīm*.
- *Al-Rawḍ al-Naḍīr fī Taḥrīr Awjuh al-Kitāb al-Munīr.*
- *Al-Wujūh al-Musfirah* – written on the 10 *Qirā'āt* via the *Durrah*.
- *Al-Fawā'id al-Mu'tabarah fī al-Aḥruf al-Arba'ah al-Zā'id 'alā al-'Asharah* – written on the 14 *Qirā'āt*.
- *Al-Lu'lu' al-Manṭḥūm fī Dhikr Jumlah min al-Marsūm* – written on *Rasm*.

- *Tahqīq al-Bayān fī ‘Add Āy al-Qur’ān* – written concerning the *‘Add al-Fawāṣil* (Verse-counts).⁴

Teachers:

- Sheikh Yūsuf al-Baramūnī – Sheikh al-Mutawallī read from the first *hizb* till the seventh *hizb* combining all 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* and received *ijāzah* from this sheikh.⁵ Sheikh Yūsuf read the Minor 10 *Qirā’āt* to Sheikh Aḥmad Salamūnah.⁶
- Sheikh Aḥmad al-Durrī a-Tihāmī – Sheikh al-Mutawallī read two *khatms* to him combining all 10 *Qirā’āt* via the *Ṭayyibah*, as well as the Four *Shādhah* *Qirā’āt* to him. Al-Tihāmī read to Sheikh Aḥmad Salamūnah, as well as studied many books of *Qirā’āt* and *Tajwīd* by him.

Students:

His link to Ibrāhīm ‘Ubaydi has previously been mentioned. The following lists some of his students:

- 1) ‘Abd al-Fattāḥ Hunaydī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to al-Mutawallī.

⁴ Verse-ends, known as *‘Add al-Fawāṣil*, is a study of the amount of verses in each *Sūrah* as well as the differences of opinions regarding it. Unknown to many, this is science which has seen continuity from the time of the Prophet ﷺ until present-day.

⁵ *Al-Imām al-Mutawallī*, pg. 100; *Tuḥfat al-Ikhwān*, 245.

⁶ *Kashkūl Ibn Sha’bān*, pg. 110.

- 2) Khalīl al-Janāyinī – he read the 10 *Qirā'āt* via *the Ṭayyibah* to al-Mutawallī.
- 3) Ḥasan al-Juraysī al-Kabīr – he read the 10 *Qirā'āt* via *the Ṭayyibah* to al-Mutawallī, but also read the 10 *Qirā'āt* via the *Durrah* directly to Aḥmad al-Durrī al-Tihāmī. Some say he only read the Seven *Qirā'āt* to al-Tihāmī.⁷
- 4) Muḥammad Makkī Naṣr al-Juraysī – he read the 10 *Qirā'āt* via *the Ṭayyibah* to al-Mutawallī, but also read the 10 *Qirā'āt* via the *Durrah* directly to Aḥmad Durrī al-Tihāmī.⁸ Some suggest that he only read the Seven *Qirā'āt* via the *Shāṭibiyyah* to him.⁹
- 5) Yaḥyā al-Kutbī – he read the Seven *Qirā'āt* via *the Shāṭibiyyah* to al-Mutawallī.
- 6) ‘Abd al-Raḥmān al-Khaṭīb – he read the 10 *Qirā'āt* via *the Ṭayyibah* to al-Mutawallī.
- 7) Ḥasan ibn Khalaf al-Ḥusaynī – his nephew, Muḥammad ibn ‘Alī ibn Khalaf al-Ḥusaynī read the Minor 10 *Qirā'āt* to him.
- 8) ‘Abd al-‘Azīz Kuḥayl – he completed the Four *Shādhah* *Qirā'āt* by Sheikh al-Mutawallī, if not more than that.¹⁰
- 9) Ḥusayn Mūsā al-Miṣrī – he learnt the 10 *Qirā'āt* via the *Durrah* from Sheikh al-Mutawallī. Later, in Syria he learnt the 10 *Qirā'āt* via the *Ṭayyibah* from Ḥāfiṭh Bāshā, a Turk. Through Ḥusayn Mūsā’s student,

⁷ *Kashkūl Ibn Sha‘bān*, pg. 116.

⁸ From the apparent text of *Tuḥfat al-Ikhwān*, pg. 172.

⁹ *Kashkūl Ibn Sha‘bān*, pg. 72.

¹⁰ *Kashkūl Ibn Sha‘bān*, pg. 187.

‘Abd Allah al-Munajjid, the 10 *Qirā’āt* via the *Ṭayyibah* spread throughout Syria.

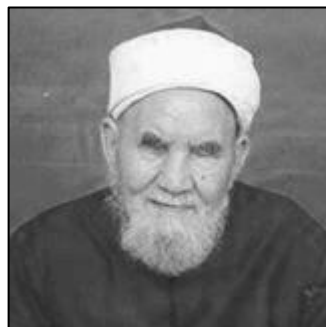
- 10) Shamrūkh Muḥammad Shamrūkh – he read the 10 *Qirā’āt* via the *Ṭayyibah* to Mutawallī. Sheikh ‘Abd al-Bāsiṭ Hāshim is his only known student.

He died on Thursday, 11 of *Rabī‘ al-Awwal*, 1313/1 September, 1895, and was buried in Qarāfah, near Cairo.

Links to Sheikh al-Mutawallī via Hunaydī:

Aḥmad ‘Abd al-‘Azīz al-Zayyāt¹¹

Aḥmad ‘Abd al-‘Azīz ibn Aḥmad ibn Muḥammad al-Zayyāt is better known as ‘Abd al-‘Azīz al-Zayyāt. He was of the most well-known scholars of *Qirā’āt* during his time and considered an expert in the field. In spite of all his knowledge and worldwide fame, he was a man of utmost piety and



humility. People from around the world travelled to Egypt to recite the Qur’ān to him.

He was born in Cairo in 1325/1907. From a young age he had weak eyesight, and at the age of 40, he lost his eyesight completely. He had already memorised the Qur’ān as a young man. He later studied various aspects of Islamic studies at the Azhar University, including *Qirā’āt*. He was later appointed as a lecturer of *Qirā’āt* at the Azhar University. In 1985, he started lecturing at the Islamic University of Medina. During this time he was also assigned to review the audio recordings and prints of the Qur’ān at the King Fahd Printing Press. In spite of all his duties, he had many students who came to his house and recited to him.

In *Shawwāl*, 1420/2000 he returned to Egypt and passed away on 16 *Sha’bān* 1424/13 October 2003.

¹¹ *Imtā‘ al-Fuḍalā’* Vol. 1 pg 20; *Hidāyat al-Qāri* Vol. 2 pg. 634.

Teachers:

- Khalīl ibn Muḥammad Ghunaym al-Janāyinī – he read the 10 *Qirā'āt* via the *Ṭayyibah* until *Surāt al-Dukhān*, verse 21. He never completed his *khatm*.
- ‘Abd al-Fattāḥ Hunaydī – he read the entire Qur’ān to him incorporating the 10 *Qirā'āt* via the *Ṭayyibah*.

Students:

- ‘Abd al-Fattāḥ al-Marṣafī.
- Aḥmad Aḥmad Muṣṭafā Abū Ḥasan.
- ‘Abd al-Rāziq ‘Alī Ibrāhīm Mūsā.
- ‘Abd al-Ḥakīm ‘Abd al-Laṭīf – the previous Sheikh *al-Maqārī*’ in Egypt.
- Ḥasanayn Jibrīl.
- Ayman Rushdī Suwayd.
- Muḥammad Tamīm al-Zu‘bī.
- Ḥāb Fikrī .
- Ibrāhīm Dawsarī.
- Mishārī Rāshid al-‘Afāsī.
- Sheikhaḥ Nafisah bint ‘Abd al-Karīm Zaydān.

Discussion

Many *ijāzāt* indicate that Sheikh al-Zayyāt read to both Khalīl al-Janāyinī and ‘Abd al-Fattāḥ Hunaydī, who both in turn read to Sheikh al-Mutawallī. However, as clarified above, it may be seen that he did not render a complete *khatm* to Khalīl al-Janāyinī. Whether he received *ijāzah* from Sheikh Khalīl for the remaining of the Qur’ān or not, is unclear.

Until a few years ago it was rumoured that Sheikh al-Zayyāt had the highest *sanad* in the world. The reasons that started these rumors are unknown. It is probable that these rumors started due to the Sheikh’s reputation and fame not only in Egypt but across the globe. Initially, writers like ‘Abd al-Fattāḥ al-Marṣafī mentioned that Sheikh al-Zayyāt had the highest *sanad* in Egypt, while others said he had the highest *sanad* in the world. This is also probably one of the reasons that many from all over the world endeavoured to read to Sheikh al-Zayyāt. Upon the Sheikh’s demise, his students still maintained that since Sheikh al-Zayyāt had the highest *sanad* in the world, this honour of having the highest *sanad* was passed on to them. However, other *qurrā’* had *sanads* of equal strength to al-Zayyāt’s, as will be uncovered in this book.

Students of Sheikh al-Zayyāt:

‘Abd al-Fattāḥ al-Marṣafī¹²



‘Abd al-Fattāḥ ibn al-Sayyid ‘Ajmī ibn al-Sayyid al-Marṣafī was born in al-Marṣafā, Egypt, on 20 *Shawwāl* 1341/5 June 1923, and later settled and studied in Cairo. The humble Sheikh was born into a family of knowledge; all the members of his family were scholars of the Qur’ān. His father, who read the *Qirā’ah* of Abū ‘Amr al-Baṣrī, was a renowned teacher of the Qur’ān in

their village and many qualified under his skilled training.

Sheikh ‘Abd al-Fattāḥ was brown-skinned with a long white beard. He was a person of great character, one who personified the Qur’ān. If anyone sat with him, he would not tire of the Sheikh’s speech, intellect, knowledge and wisdom. He was a very jovial person and always smiled with those who met him. Even when he was in severe pain due to illness, he would joke with his students. People loved to be with him, and he had an intense love for students and teachers of the Qur’ān. On the other hand, when he sat to teach the Qur’ān, he was extremely serious, and exhibited an aura of awe and reverence. When he discussed matters of *Qirā’at* or Ḥadīth with scholars, he demonstrated an in-depth knowledge of these sciences in a manner that

¹² Biography written by his student Aḥmad al-Zu‘bī at the beginning of *Hidāyat al-Qārī, Imtā‘ al-Fuḍalā’* Vol. 1 pg. 239.

captivated them. Those who argued with him concerning certain matters were refuted with integrity. He shared an intense love for all his teachers, and never mentioned a scholar except that he spoke well of him.

He recited the Qur'ān abundantly. In fact, he would perform 11 *rak'ahs* (units) of the *Witr* Prayer in which he recited two *juz* of the Qur'ān daily. During the month of *Ramaḍān*, he would not teach. Instead, he dedicated his time in the worship of Allah, prayer and recitation of the Qur'ān. He would perform the *Tarāwīḥ* prayer in his house, in which he recited five *juz* every night.

Before the age of 10, he had memorised the Qur'ān at the hands of Sheikh Zakī Muḥammad 'Afīfī Naṣr. He learnt *Tajwīd* from Sheikh Rifā'ī Muḥammad Aḥmad al-Majūlī. Thereafter, he also recited the *Qirā'ah* of Ibn Kathīr and Ḥamzah to Sheikh Rifā'ī. He later studied and read the *Qirā'āt* of Abū Ja'far, Ya'qūb, Khalaf, Ḥamzah, and the narrations of Ḥafṣ and Warsh via al-Aṣbahānī to Sheikh Ḥāmid 'Alī al-Sayyid al-Ghandūr. He then read all 10 *Qirā'āt* to Sheikh Muḥammad Ḥasan al-Anwar Sharīf, as well as the *Qirā'āt* according to the *Durrah* to Sheikh Muḥammad Jum'ah al-Bāz.

In 1953, Sheikh 'Abd al-Fattāḥ enrolled at the Faculty of *Qirā'āt* of the Azhar University. Here he studied many of the works which he had previously mastered. It was no surprise that he achieved one of the top three positions during each of his years of study at the University. In 1962, he was employed as a lecturer at the Islamic University of Muḥammad ibn 'Alī al-Sanūsī in Libya. He remained there for 16 years, during which he corresponded with the Azhar University and received his licentiate. Many studied under him during

this period. In Libya, he also authored a booklet on the narration of Qālūn since that was the common reading in Libya.

In 1972, he met with the famous Sheikh al-Zayyāt, to whom he recited the 10 *Qirā'āt* twice – first via the *Ṭayyibah* and thereafter via the *Shāṭibiyyah* and the *Durrah*. In 1977, he was approached by the University of Medina to assist in the faculty of *Qirā'āt*. Here too, many benefited from the Sheikh's expertise. It was during this time that he authored his exceptional work in the science of *Tajwīd*, *Hidāyat al-Qārī ilā Tajwīd Kalām al-Bārī*, an extensive two-volume book which detailed all the intricacies regarding this subject. After perusing this exceptional work of the Sheikh, and realising his true brilliance, those at the University of Medina immediately promoted him. Other teachers at the University also started studying by him.

Sheikh 'Abd al-Fattāḥ was subsequently also employed to oversee the accurate printing of the *maṣāḥif*. His house in Medina was always filled with students who continuously read to him, even during meals. In spite of his ill health towards the end of his life, he continued teaching and would never turn away anyone who wanted to learn. On Wednesday, 26 February, 1986, while a student was reading to him, he requested that he be allowed to take ablution for the 'Aṣr Prayer. While taking ablution, he fell ill and requested those around him to take him to the hospital. He passed away en route. The prayer for the deceased (*ṣalāt al-janāzah*) was performed the next day after *Fajr*, and he was buried in Baqī', in Medina.

Written works:

- *Hidāyat al-Qārī ilā Tajwīd Kalām al-Bārī* – an extensive two-volume work on *Tajwīd*.
- Commentary on the *Durrah*.
- Booklet on the narration of Qālūn.

Teachers:

- Sheikh Zakī Muḥammad ‘Afīfī Naṣr – he memorised the Qur’ān by him.
- Sheikh Rifā‘ī Muḥammad al-Majūlī al-Marṣafī – he read various individual *Qirā’āt* to him, including the narration of Ḥafṣ, the *Qirā’āt* of Ibn Kathīr, Ḥamzah and al-Kisā‘ī. He also read all seven *Qirā’āt* to him in 96 nights.
- Sheikh Ḥāmid ‘Alī al-Sayyid al-Ghandūr – he read the Three *Qirā’āt* according to the *Durrah* to him. He also read the *Qirā’āt* of Ya‘qūb and Ḥamzah via the *Tayyibah*, as well as the narrations of Ḥafṣ and Warsh via al-Aṣbahānī to him.
- Sheikh Muḥammad al-Anwar Ḥasan Sharīf, better known as al-Ḥājj Anwar – he read the Three *Qirā’āt* according to the *Durrah* to him.
- Sheikh Muḥammad Jum‘ah al-Bāz – he read the Three *Qirā’āt* via the *Durrah* to him, but did not complete.

- Sheikh Aḥmad ‘Abd al-‘Azīz al-Zayyāt – he read the 10 *Qirā’āt* to him twice; first via the *Ṭayyibah* and thereafter via the *Shāṭibiyyah* and the *Durrah*.

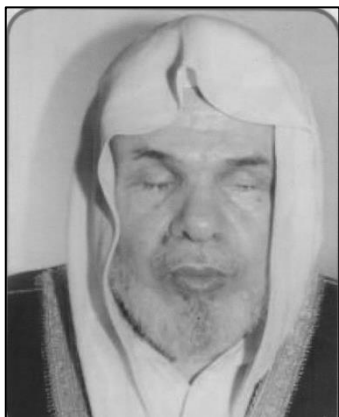
Students:

- Muḥammad Tamīm al-Zu‘bī – he read the 10 *Qirā’āt* to Sheikh ‘Abd al-Fattāḥ, as well as many books of *Qirā’āt* to the Sheikh: *Nāṭḥimat al-Zuhr* and *‘Aqīlah*, both by Imam al-Shāṭibī, *Tahrīrāt* of al-Azmīrī, *al-Rawḍ al-Naḍīr* and many other works in this field.
- Aḥmad Mīa al-Thānawī – he read the Three *Qirā’āt* via the *Durrah* to him.
- ‘Abd al-Rāziq ‘Alī Ibrāhīm Mūsā – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Muḥammad Idrīs ‘Āṣim (Lahore, Pakistan) – he read the Seven *Qirā’āt* via the *Shāṭibiyyah*, as well as the 10 *Qirā’āt* via the *Durrah* and the *Ṭayyibah*.¹³

¹³ See his *ijāzāt* in *Shajarat al-Asātidhah fī Asānīd al-Qirā’āt al-‘Asharat al-Mutawātirah*.

Students of Sheikh al-Zayyāt:

Aḥmad Aḥmad Muṣṭafā Abū Ḥasan¹⁴



Aḥmad ibn Aḥmad ibn Muṣṭafā ibn Aḥmad ibn Muḥammad Abū Ḥasan was born on 3 *Rabīʿ al-Awwal*, 1341/23 October 1922 in the province of Manūfiyyah, in Egypt.

After enrolling at one of the local *madrāsahs*, he studied the essentials of Islam as well as completing his memorisation of the Qurʾān by Sheikh ʿAlī ibn ʿAlī ʿĪsā Jumʿah at the young age of 10. He subsequently completed his schooling, and in 1944, enrolled as a student at the Azhar University in the Faculty of *Sharīʿah* (Islamic Law). Four years later he graduated, but remained a student at the Azhar University, now specialising in certain areas of Islamic studies. This he completed in 1950. He later also studied *Qirāʾāt* at the University.

It is said that he lost his eyesight at a young age, and that he had an exceptional memory. He not only memorised the required texts of *Qirāʾāt* like the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, but also memorised *Faṭḥ al-Karīm* and *ʿAzw al-Ṭuruq* of Sheikh al-Mutawallī. Furthermore, he also memorised texts in *Fiqh*, as well as the *Alfiyyah* of Ibn Mālik in Arabic grammar. In the same manner that a *ḥāfiṭh* of the Qurʾān is able to recall any

¹⁴ *Imtāʿ al-Fuḍalāʾ* Vol. 2 pg. 63.

verse in the Qurʾān, the Sheikh was able to recall any verse from the thousands of lines of poetry that he had memorised.

During his studies at the Azhar University he also studied *Qirāʾāt* off campus with private tutors. In this manner he completed the 10 *Qirāʾāt* via the *Durrah* and the *Ṭayyibah*. Initially, he was appointed as a lecturer at the Azhar University; a position that he held for a few years until 1982 when he took a position at the Islamic University of Imam Muḥammad ibn Saʿūd in Riyadh, Saudi Arabia. In 1995, he returned to Egypt and continued teaching until his demise in *Ṣafar* 1429/March 2008.

Sheikh Aḥmad was considered one of the senior students of Sheikh Zayyāt, an expert in the field of Qurʾānic sciences. People from all over the world flocked to study at the feet of this exceptional scholar. He would indicate to those reading to him where to stop and continue with his hands, as was the practice of many of the earlier scholars.

Teachers:

- ʿAli ibn ʿAli ʿIsā Jumʿah – he memorised the Qurʾān by him.
- Muḥammad Aḥmad Maḥmūd al-Faḥl – he read the 10 *Qirāʾāt* via the *Durrah* to him.
- Aḥmad ʿAbd al-ʿAzīz Zayyāt – he read the 10 *Qirāʾāt* via the *Ṭayyibah* to him.

Students:

- ʾIḥāb Fikrī – a teacher in the *Ḥaram* of Medina and author of *Taqrīb al-Shāṭibiyyah*, *Taqrīb al-Durrah*, *Taqrīb al-Ṭayyibah*, amongst other works in *Qirāʾāt*.
- Ibrāhīm Dawsarī – the author of the book, *Imam al-Mutawallī*.
- Sāmīr al-Naṣ – the son-in-law of Sheikh Muḥammad Ṭāhā Sukkar – the famous scholar of Qurʾān in Syria.
- Aḥmad ibn Ḥāmid ʿAbd al-Ḥafīṭh ʿAlī Tuʿaymah – he read the 10 *Qirāʾāt* via the *Durrah* to the Sheikh.
- Ṣalāḥ al-Dīn ʿĪsā – he read the 10 *Qirāʾāt* via the *Ṭayyibah* to the Sheikh.

The Sheikh passed away on 22 *Ṣafar* 1429/29 February 2008.

Students of Sheikh al-Zayyāt:

‘Abd al-Rāziq ibn ‘Ali ibn Ibrāhīm Mūsā¹⁵



Sheikh ‘Abd al-Rāziq ‘Ali Ibrāhīm Mūsā was born in the town of Sharānīs, Egypt, in the year 1335/1917. He memorised the Qur’ān at a young age. After studying *Tajwīd*, he also memorised the *Shātibīyyah*, as well as reading the Seven *Qirā’āt* to various teachers.

He later enrolled at the Azhar University and was subsequently employed there in various positions. In 1975, he was appointed as a lecturer in the Faculty of *Qirā’āt* at the Islamic University of Medina. He was also appointed as an aid and supervisor at the Qur’ānic Printing Press in Medina. In 1997, he left Medina and returned to Egypt where he taught *Tajwīd* and *Qirā’āt*.

Literary works:

- *Al-Fawā’id al-Tajwīdiyyah* – a commenatry on the *Jazariyyah*.
- *Al-Muḥarrar al-Wajīz fī ‘Add Āyi al-‘Azīz* – a commentary on Verse-counts, originally written by Sheikh al-Mutawallī.

¹⁵ *Imtā‘ al-Fuḍalā’* Vol. 1 pg. 208.

- *Murshid al-Khullān ilā Maʿrifah ʿadd Āyi al-Qurʾān* – a commentary on Verse-counts; a poem originally written by Sheikh ʿAbd al-Fattāḥ al-Qāḍī.
- Edited the commentary of Sheikh al-Zabīdī on the *Durrah*.
- Edited the commentary of Riḍwān al-Mukhallalātī on the *Nāṭḥimat al-Zuhr* of Imam al-Shāṭibī.
- Edited *Fatḥ al-Raḥmānī* of Sheikh Sulaymān al-Jamzūrī.
- Edited the commentary on the *Shāṭibiyyah* by Sheikh al-Fāsī.
- Edited the commenatry on the *Durrah* by Sheikh Muḥammad Munayyir al-Samannūdī.

Teachers:

- ʿAli Ibrāhīm Mūsā (his father) – he memorised the Qurʾān by him, as well as studied *Tajwīd* and the Seven *Qirāʾāt* via the *Shāṭibiyyah* by him.
- Abū al-Maʿaṭī Sālīm – he read the 10 *Qirāʾāt* via the *Durrah* to him.
- ʿAbd al-Fattāḥ al-Marṣafī – he read the 10 *Qirāʾāt* via the *Ṭayyibah* to him.
- Aḥmad ʿAbd al-ʿAzīz Zayyāt – some say Sheikh ʿAbd al-Rāziq merely received *ijāzah* from al-Zayyāt, or read a portion of the Qurʾān to him and got *ijāzah* in the 10 *Qirāʾāt* from him based on what he read to his student, al-Marṣafī. Others say he read the entire Qurʾān to him and received *ijāzah*. However, judging from what he writes in the introduction to his book, *Tadrib al-Ṭalabah*, it seems that he did in fact read a *khatm* to Sheikh al-Zayyāt. Furthermore, in his editing of the

commentary on the *Durrah* by Sheikh al-Zabīdī, he clearly states that he read the 10 *Qirā'āt* via the *Ṭayyibah* to Sheikh Zayyāt. Allah knows best.¹⁶

The Sheikh passed away on 23 *Dhū al-Ḥijjah* 1429/21 December 2008.

¹⁶ *Tadrib al-Ṭalabah* pg. 13. Commentary on the *Durrah* by Sheikh ‘Uthmān al-Zabīdī.

Students of Sheikh al-Zayyāt:

‘Abd al-Ḥakīm ‘Abd al-Laṭīf¹⁷



Sheikh ‘Abd al-Ḥakīm ibn ‘Abd al-Laṭīf ibn ‘Abd Allah ibn Sulaymān was born in Cairo on 2 *Rajab* 1355/18 September 1936.

After doing initial Islamic studies at the local *madrasahs*, he completed his memorisation of the Qur’ān at the age of 13. He developed a passion and love for *Qirā’āt* and, in 1950, he enrolled at the Azhar University to further his studies. Along with his studies at the University he also read to teachers off campus.

After completing his studies he was appointed as a teacher in various institutes under the auspices of the Azhar University. Eventually in the 1970’s he started lecturing on *Tajwīd* and the 10 *Qirā’āt* at the Azhar University itself. He later became the head inspector of the Faculty of *Qirā’āt*.

The Sheikh was in charge of the *maqrā’* at the Azhar and also served as inspector of recitals to be aired on the radio and television. He was often invited as an examiner of Qur’ān competitions around the world.

Teachers:

- Maḥmūd ‘Alī Bissah – he read the narration of Ḥafṣ to him while at the Azhar University.

¹⁷ *Imtā‘ al-Fuḍalā’* Vol. 3 pg. 28.

- Muṣṭafā ibn Manṣūr al-Bājūrī – he read the *Tuḥfah*, the *Jazariyyah*, and the narration of Ḥafṣ to the Sheikh. He also read the 10 *Qirā'āt* via the *Durrah* to the Sheikh but was unable to complete the last few *juz* due to the demise of the Sheikh. He did however receive *ijāzah* from him.
- Aḥmad ‘Abd al-‘Azīz Zayyāt – he read the 10 *Qirā'āt* via the *Tayyibah* to him.
- Ibrāhīm ibn ‘Ali Shaḥḥāthah Samannūdī – he read and received *ijāzah* from him in the 10 *Qirā'āt* via the *Tayyibah*.
- Imam ‘Abduḥ Ḥalāwah – he was a student of Ḥasan al-Juraysī al-Ṣaghīr, who learnt from his father, Ḥasan Juraysī al-Kabīr.

Students:

- Yāsir al-Mazrū‘ī – he read the narration of Ḥafṣ to him.
- Aḥmad ‘Īsā Ma‘ṣarāwī – he read the 10 *Qirā'āt* via the *Tayyibah* to him.

The Sheikh passed away on 9 September 2016 at the age of 80 years. His position as the Sheikh *al-Maqārī* of Egypt was assumed by his student, Sheikh Aḥmad ‘Īsā al-Ma‘ṣarāwī.

Students of Sheikh al-Zayyāt:

Ḥasanayn Ibrāhīm Muḥammad ‘Affī Jibrīl¹⁸



Sheikh Ḥasanayn was born in one of the districts of Qalyūbiyyah, Egypt. Before the age of 11 he had already memorised the entire Qur’ān by Sheikh ‘Abd Rabiḥī ‘Abd al-Hādī. His father died whilst he was very young and he was

taken into the care of his grandfather. The Sheikh was eager to learn and enrolled at one of the Azhar Institutes. After a brief examination he was accepted, but could not continue since his grandfather had also passed away.

Due to the Sheikh’s unfortunate circumstances, he worked for a short time with his uncles on the farmlands. His desire to further his studies still burned in his heart and eventually he enrolled a second time in the Faculty of *Qirā’āt*. The Sheikh mentions that he and Sheikh ‘Abd al-Fattāḥ al-Marṣafī, the author of *Hidāyat al-Qārī*, enrolled at the same time and thus spent six years together, passing from one level to the other, until they both graduated at the same time. However, ‘Abd al-Fattāḥ al-Marṣafī states that when he initially approached Sheikh al-Zayyāt to recite to him, he already found that Sheikh Ḥasanayn Jibrīl had beaten him to it and had already started reciting to Sheikh al-Zayyāt. Al-Marṣafī further states that Sheikh Ḥasanayn was his companion at the Azhar University and they graduated together from the Faculty of *Qirā’āt*. After graduating from the Faculty of *Qirā’āt*, the Sheikh furthered his studies in *Fiqh* and received a diploma in Comparative *Fiqh*.

¹⁸ *Hidāyat al-Qārī* Vol. 2 pg. 628.

After memorising the Qur'ān, he read the *Qirā'ah* of Nāfi' to Sheikh 'Abd al-Majīd Khayr Allah. This he would do after working in the fields with his uncles. Whilst helping his uncles in the farmlands, he also started studying by Sheikh 'Ali Aḥmad Ḥasan 'Ali. He would memorise various texts in *Qirā'āt* and recite them to the Sheikh whilst his teacher would correct him. Sheikh Ḥasanayn explains that he would learn these texts every morning and evening before working in the fields. On completion of his duties on the farm, he would walk to Sheikh 'Ali's village which was four kilometres away from his. Whilst walking, and on his return, he would recite these texts so that no time was wasted. At times, before walking, he would draw tables of various subjects that he was studying to ease his learning and aid in mastering the various sciences. He would study these on his journey to and from Sheikh 'Ali.

When he started reading to Sheikh al-Zayyāt, he would follow a similar manner of learning. At this time, however, he did not have his farm duties and Sheikh al-Zayyāt stayed much further away from his home. He therefore left his house on foot an hour before the *Fajr* Prayer in order to perform his prayer near the Azhar. Immediately after the *Fajr* Prayer, he would begin reciting to Sheikh al-Zayyāt until the Sheikh had to leave to lecture at the University. He would then go with the Sheikh to the University and recite to him whilst waiting for the students to arrive. In this manner, the Sheikh spent four years reciting the 10 *Qirā'āt* via the *Tayyibah* to Sheikh al-Zayyāt. He is considered one of the senior students of Sheikh al-Zayyāt.

Sheikh Ḥasanayn worked at various institutes. He began work initially at Damanhūr. Thereafter, he taught at an institute under the auspices of the

Azhar University where he had the good fortune to benefit from the famous Sheikh ‘Abd al-Fattāḥ al-Qādī. Furthermore, he taught Islamic studies, Arabic and *Qirā’āt* at an institute in Bilbīs, later preferring a post at Shabīn al-Qanāṭir Institute to be closer to his home. He was also an examiner in one of the smaller Azhar institutes until he was eventually appointed examiner in the Azhar University itself.

Teachers:

- ‘Ali Aḥmad Ḥasan ‘Ali – a student of Ḥasan Muḥammad Ḥasan Budayr al-Juraysī al-Ṣaghīr who read to his father Ḥasan Budayr al-Juraysī al-Kabīr. Sheikh Ḥasanayn read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Aḥmad ‘Abd al-‘Azīz al-Zayyāt - he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.

Students:

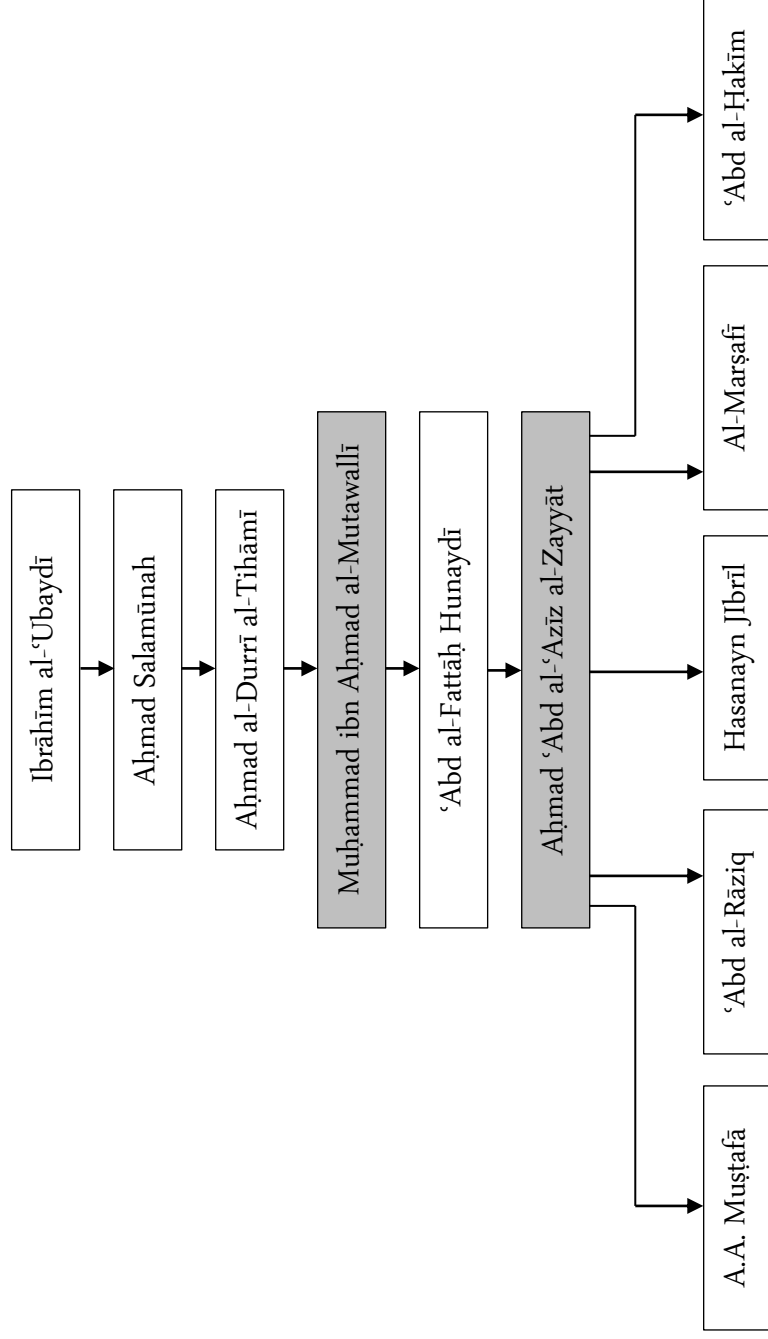
Amongst many –

- Iḥsān Davids (Cape Town, South Africa) – he read to Sheikh Ḥasanayn with *qaṣr al-munfaṣīl* for the narration of Ḥafṣ. He also recited a *khatm* for the 10 *Qirā’āt* via the *Ṭayyibah*. He received *sanad* and *ijāzah* on 25 May 2005 for Ḥafṣ and subsequently for the 10 *Qirā’āt*.

- Abū Bakr Muḥammad Qāsim Ismāʿīl (Cape Town, South Africa) – he read to him with *qaṣr al-munfaṣil* for the narration of Ḥafṣ. He received *sanad* and *ijāzah* on 29 May 2005.
- Munīr Satardien (Cape Town, South Africa) – he recited the narration of Ḥafṣ with *qaṣr al-munfaṣil* and received *sanad* and *ijāzah* from the Sheikh.

The Sheikh is still alive and continues to teach *Qirāʾāt*.

Sanad of al-Zayyāt to al-Mutawallī and al-ʿUbaydī



Links to Sheikh al-Mutawallī via Khalīl al-Janāyīnī

(via al-Samannūdī, from Ḥanafī al-Saqqā)

Ibrāhīm ibn ‘Alī al-Shaḥātah al-Samannūdī¹⁹

Ibrāhīm ibn Shaḥātah ibn ‘Alī ibn ‘Alī ibn Muḥammad ibn al-‘Ashrī ibn al-



‘Īsawī ibn Shaḥāthah al-Samannūdī al-Shāfi‘ī al-Khalīlī al-Miṣrī was born in the village of Samannūd on 22 *Sha‘bān* 1333/5 July 1915. At the age of 10 he had memorised the entire Qur’ān at the hands of Sheikh ‘Alī Qānūn. Thereafter he studied the science of *Tajwīd* by Sheikh Muḥammad Abū Ḥalāwah. During this period, he recited the Qur’ān from memory to the Sheikh five

times in the narration of Ḥafṣ. Sheikh Ḥalāwah, noticing the brilliance of Sheikh Samannūdī at such a young and tender age, urged him to memorise the *Shāṭibiyyah*. It took him just a year to memorise the *Shāṭibiyyah*. The following year he read to Sheikh Ḥalāwah again, according to all Seven *Qirā’āt* contained in the *Shāṭibiyyah*. After completing the Seven *Qirā’āt*, he met Sheikh Sayyid ‘Abd al-‘Azīz ‘Abd al-Jawwād. Under his tutelage, he studied the Three *Qirā’āt* mentioned in the *Durrah* of Ibn al-Jazarī; the *Qirā’āt* of Abū Ja‘far, Ya‘qūb and Khalaf. Again, he rendered a complete recital of the Qur’ān to the Sheikh in all 10 *Qirā’āt*, as well as reciting the 10 *Qirā’āt* via the *Ṭayyibah* to him.

¹⁹ *Imtā‘ al-Fuḍalā* Vol. 2 pg. 311. Biography of Sheikh Samannūdī written by his student, Dr ‘Abd Allah al-Jār Allah.

Besides mastering the science of *Tajwīd* and *Qirā'āt*, he studied *Fiqh* and Islamic Law under Sheikh Muḥammad Abū Rizq, and Arabic grammar under Sheikh Sayyid Mutawallī al-Qiṭṭ and Sheikh Muḥammad al-Hasanī. At the hands of Sheikh Abd al-Raḥīm al-Ḥaydarī, he mastered *ʿIlm-al-ʿArūd* (prosody), the study of Arabic poetry and all its scales and rhyme schemes. It was because of his brilliance in poetry that many of his written works were in poetry, rather than prose.

After Sheikh Samannūdī had studied all that he could in the village of Samannūd, he travelled to Cairo in 1944. On his arrival in Cairo, he was tested and appointed as a teacher in a *maqrā'* (a circle of learning). At about the same time, the Azhar University announced that it would be holding a competition in *Qirā'āt* and *Tajwīd*. With the Sheikh's competence in this field it was inevitable that he would attain the top position in this competition. One of the main judges in the competition was the famous Sheikh 'Ali al-Ḍabbā'. He was astounded by al-Samannūdī's aptitude and talent. Every time he was asked a question, he answered by quoting directly from the books of *Qirā'āt*. It was clear that he not only studied these books but that he had also memorised many of them. Sheikh 'Ali al-Ḍabbā' referred al-Samannūdī to another book of *Qirā'āt* written by the famous Sheikh al-Mutawallī. Sheikh al-Samannūdī then memorised this book under Sheikh Ḥanafī al-Saqqā. He also spent another four years during which he read all 14 *Qirā'āt* to Sheikh al-Saqqā. In the course of this period, he was also appointed as a teacher in the institute of *Qirā'āt* in Cairo.

Amongst his contemporaries were Sheikh ‘Āmir al-Sayyid ‘Uthmān and Sheikh Aḥmad ‘Abd al-‘Azīz al-Zayyāt. Al-Samannūdī excelled in the fields of *Tajwīd* and *Qirā’āt* to the extent that he transcended many of the scholars of his time. The very first book he wrote in the field of *Tajwīd*, *La’ālī’ al-Bayān*, was included in the syllabus of the institute of *Qirā’āt* in Cairo. After writing an abridged version of this book, in October 1954, the Azhar University stipulated that it be taught in all the Islamic institutes throughout Cairo.

He became so well-known throughout the world for his knowledge concerning the different readings of the Qur’ān that his name has become identified with the science of *Qirā’āt*.

Al-Samannūdī was one of the scholars appointed to ensure that the printing of the *maṣāḥif* was done accurately. At the same time he was one of the scholars chosen to review the recordings of the Qur’ān done by well-known reciters like Sheikh Muṣṭafā Ismā‘īl, Sheikh al-Minshāwī, and Sheikh Khalīl al-Ḥuṣarī amongst others. Similarly, Qur’ānic recordings could not be aired over the radio or sold to the public until it was approved by him. He also played a major role in checking printed copies of the Qur’ān. This meant that the text of the Qur’ān would not be printed without his approval.

Of the books that Samannūdī has written consider the following:

- *Tanqīḥ Fath al-Karīm.*
- *La’ālī’ al-Bayān.*
- *Talkhīṣ La’ālī’ al-Bayān.*
- *Tuḥfat al-Samannūdiyyah.*

- *Bahjat al-Luhāṭh bimā li Ḥaṣṣ min Rawḍat al-Ḥuffāṭh.*
- *Riyāḍah al-Lisān fī Sharḥ Talkhīṣ La'āl al-Bayān.*
- *Umniyyat al-Walhān.*

Teachers:

- ‘Ali Qānūn – he memorised the Qur’ān at his hands.
- Muḥammad Abū Ḥalāwah – he learnt *Tajwīd* from him, as well as the Seven *Qirā’āt* via the *Shāṭibiyyah*.
- Sayyid ‘Abd al-‘Azīz ‘Abd al-Jawwād – he read the 10 *Qirā’āt* via *Durrah* and the *Ṭayyibah* to him.
- Ḥanafī ibn Ibrāhīm al-Saqqā – he read the 10 *Qirā’āt* via the *Ṭayyibah* and the Four *Shādhah Qirā’āt* (non-canonical Readings) to him.

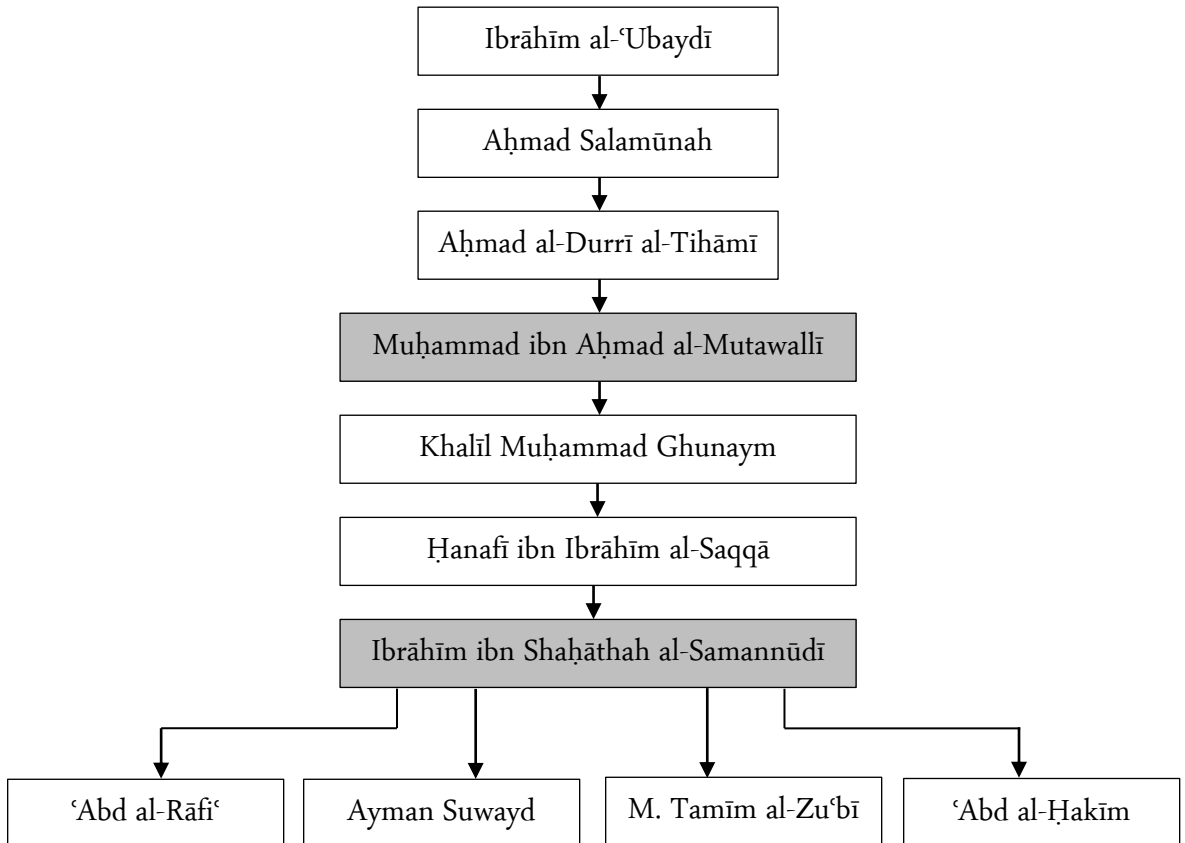
If we consider that Muṣṭafā al-Mīhī’s reading to Sālim al-Nabtītī, then Ibrāhīm al-Samannūdī’s *sanad* via Ḥanafī al-Saqqā and ‘Abd al-‘Azīz al-Jawwād would be equal in terms of their number of links.

Due to Sheikh Samannūdī’s calibre in this field, many have studied and qualified under him. They include:

- Ayman Rushdī Suwayd.
- Muḥammad Tamīm al-Zu‘bī.
- ‘Abd al-Ḥakīm ‘Abd al-Laṭīf.
- ‘Abd al-Rāfi‘ ibn Riḍwān ‘Ali al-Sharqāwī.
- Sa‘īd ibn Ṣāliḥ Zu‘aymah al-Iskandarī

- ‘Abd Allah al-Jār Allah – he was the last person to read and receive *ijāzah* from Sheikh al-Samannūdī.

Sanad of al-Samannūdī’s to al-Mutawallī and al-‘Ubaydī



Links to Sheikh al-Mutawallī via Ḥasan al-Juraysī al-Kabīr

Ḥasan al-Juraysī al-Kabīr²⁰

He is Ḥasan ibn Muḥammad ibn Budayr, better known as Ḥasan al-Juraysī al-Kabīr. The term “al-Juraysī” links his forefathers to a district in Manūfiyyah in Egypt. However, his family relocated to other areas in Egypt, amongst them being Cairo, from where the Sheikh himself hailed. He is referred to as “al-Kabīr” to distinguish him from his son, Ḥasan al-Juraysī al-Ṣaghīr.

He was born in 1233/1818. Being blind, his forewords to some books, like *Nihāyat al-Qawl al-Mufīd*, were dictated by him. Sheikh al-Juraysī was one of the prominent and well-known reciters at various gatherings (*maḥāfil*) during his time.

Teachers:

- Aḥmad al-Durrī al-Tihāmī – he read the Seven *Qirā’āt* via the *Shāṭibiyyah* to him. Some say he read the Minor 10 *Qirā’āt* to him.²¹
- Muḥammad ibn Aḥmad al-Mutawallī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.

Students:

- Ḥasan al-Juraysī al-Ṣaghīr – he read the Minor 10 *Qirā’āt* to his father.
- ‘Alī ibn ‘Abd al-Raḥmān Subay’ – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.

²⁰ *Kashkūl Ibn Sha’bān*, pg. 115.

²¹ *Kashkūl Ibn Sha’bān*, pg. 72, 116.

- Ghunaym Muḥammad Ghunaym – he read the Minor 10 *Qirāʾāt* to him.
- Ibrāhīm Saʿd al-Miṣrī – he read the 10 *Qirāʾāt* via the *Ṭayyibah* to him.
- Ḥabīb al-Raḥmān al-Kāṭhimī – received *ijāzah* from him in the Minor 10 *Qirāʾāt*.
- ʿUthmān Murād.

The preponderant view is that he died in 1309/1891.

Links to Sheikh al-Mutawallī via Ḥasan al-Juraysī al-Kabīr:

Ibrāhīm Sa‘d ibn ‘Alī Sa‘d ibn Maḥmūd al-Miṣrī al-Shāfi‘²²

He was an expert in the field of *Qirā’āt*, having studied it under the famous Sheikh Ḥasan al-Juraysī al-Kabīr. Originally from Egypt, he settled in Mecca around 1290/1873. He subsequently married in Mecca, and would sit in the *Haram* of Mecca teaching *Qirā’āt*. It is mentioned that many of the students that learnt from him were from Java and Indonesia. He was later appointed as a teacher of *Tajwīd* and *Qirā’āt* in Madrasah al-Ṣoulatiyyah, in Mecca.

In many *ijāzāt* his name is given as Ibrāhīm Sa‘d ‘Alī al-Miṣrī.²³

Teachers:

- Sheikh Ḥasan al-Juraysī al-Kabīr.

Students:

- Qāri ‘Abd Allāh al-Makkī.
- ‘Uthmān Sulaymān Murād – the author of *al-Salsabīl al-Shāfi’*.

He died in Mecca in 1316/1898 being over the age of 70.

It was through him that *Qirā’āt* spread through India and Pakistan via Sheikh ‘Abd al-Raḥmān Makkī.

²² *A‘lām al-Makkiyyīn* Vol.2 pg. 889, *Mukhtaṣar Nashr al-Nawr wa al-Zahar* pg. 53, *Imtā‘ al-Fuḍalā’* Vol. 1 pg. 524. This is how his name is given by Sheikh Sha‘bān al-Warrāqī in his *Kashkūl*, 29.

²³ See *Shajarat al-Asatidhah fī Asānīd al-Qirā’āt al-‘Ashr al-Mutawātirah* pg. 208.

Discussion

Note that this Ibrāhīm Sa‘d should not be confused with Ibrāhīm Sa‘īd, the teacher of ‘Abd al-‘Azīz ‘Abd al-Jawwād.²⁴ A few scholars have confused the two of them, including Sheikh Ayman Suwayd and Sheikh Yāsir al-Mazrū‘ī.²⁵

²⁴ Sheikh ‘Abd al-‘Azīz ‘Abd al-Jawwād was the teacher of Sheikh Ibrāhīm al-Samannūdī.

²⁵ Refer to *Ṣafāḥāt fī Isnād Rijāl al-Qirā’āt*, pg. 55; *Kashkūl Ibn Sha‘bān*, pg. 30.

‘Uthmān ibn Sulaymān Murād²⁶

‘Uthmān ibn Sulaymān Murād ‘Alī Aghā was born in 1316/1898. His parents were Turks.

At a young age he had memorised the Qur’ān and enrolled at the Azhar University. He graduated with an *‘ālimiyyah* degree. Thereafter, he taught *Tajwīd* and *Qirā’āt* in the courtyard of the Azhar, simultaneously being nominated as the Sheikh (head) of the *maqra’* (circle of learning) at Masjid al-Sultān Abī al-‘Alā’.



Written works:

- *Salsabīl al-Shāfi* – a poetic masterpiece incorporating all that is contained in the *Jazariyyah* and the *Tuḥfah* of Jamzūrī, as well as many contemporary matters of importance discussed in the field of *Tajwīd*.

Teachers:

- Ibrāhīm Sa’d.
- Ḥasan al-Juraysī al-Kabīr.

Students:

- ‘Abd al-‘Azīz ‘Abd al-Ḥafīṭh.

²⁶ *Imtā‘ al-Fuḍalā’* Vol. 3 pg. 400.

- ‘Abd al-Fattāh Madkūr Bayyūmī – he read the narration of Ḥafṣ to him. He is the last living student of Sheikh ‘Uthmān Murād, as well as the last alive from amongst the students of Sheikh ‘Ali al-Ḍabbā’.

He died in *Sha‘bān* 1382/January 1963.

Discussion

Most mention Ḥasan al-Juraysī al-Kabīr as his student. However, he was born – pending on the varying dates given – in the same year of al-Juraysī’s death or after his death. Thus, him reading the Seven or the 10 *Qirā’āt* to him could not have been possible.²⁷

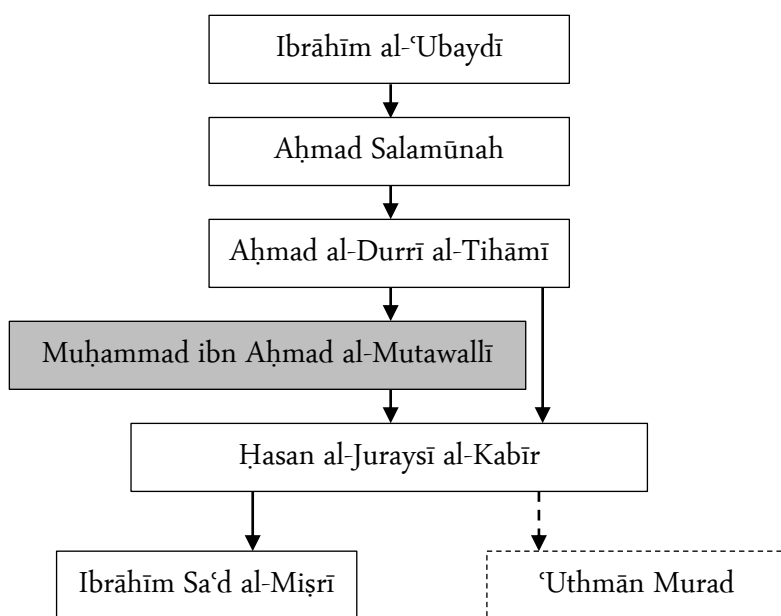
Some have suggested that there is a missing link between ‘Uthmān Murād and al-Juraysī al-Kabīr; and that link is Ibrāhīm Sa’d al-Miṣrī.²⁸ However, when ‘Uthmān Murād was born (1316/1898), Ibrāhīm Sa’d was in Mecca (he settled in Mecca in 1290/1873).²⁹

²⁷ *Kashkūl Ibn Sha‘bān*, pg. 119.

²⁸ *Tuḥfāt al-Ikhwān*, pg. 163.

²⁹ *Kashkūl Ibn Sha‘bān*, pg. 34.

Sanad of al-Juraysī via his direct students



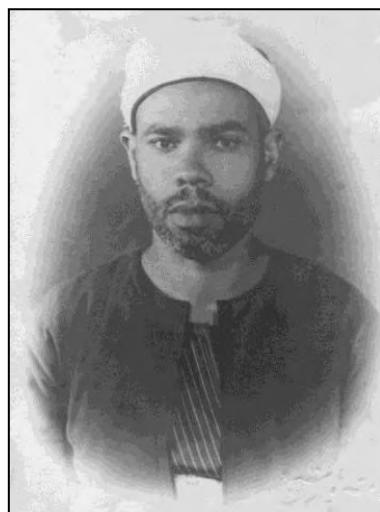
Links to Sheikh al-Mutawallī via Ḥasan al-Juraysī al-Kabīr:

(via Hammām Quṭb from ‘Alī Subay‘/

Via Ibrāhīm al-Abnāsī from Ghunaym Muḥammad Ghunaym)

‘Āmir al-Sayyid ‘Uthmān³⁰

He was born in Egypt on 16 *Muḥarram* 1318/16 of May 1900. From a young age he already started memorising the Qur’ān in his village at the hands of Sheikh ‘Aṭiyyah Salāmah, which he completed at the age of nine. Thereafter he left for Tallīn where he read the narration of Ḥafṣ, the Seven and 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to Sheikh Ibrāhīm ibn Mursī ibn Bakr al-Abnāsī, from whom he received



ijāzah. Sheikh Ibrāhīm was a student of Ghunaym Muḥammad Ghunaym, who in turn was a student of the famous Ḥasan al-Juraysī al-Kabīr.

Sheikh ‘Āmir later travelled to Cairo where he read the 10 *Qirā’āt* via the *Ṭayyibah* to Sheikh ‘Alī ibn ‘Abd al-Raḥmān Subaiy‘, a direct student of Ḥasan al-Juraysī al-Kabīr. However, he was unable to complete his rendition of the Qur’ān to this Sheikh; on reaching the verse: وَقَالَ اُكْبُوا فِيهَا بِاسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا, his teacher unexpectedly passed on. He resumed his recitation of the 10 *Qirā’āt* via the *Ṭayyibah* by Sheikh ‘Alī’s student, Hammām ibn Quṭb ibn ‘Abd al-Hādī, from whom he eventually also received *ijāzah*.

³⁰ *Muḥjam Ḥuffāṭh al-Qur’ān* Vol.1 pg. 334, *Imtā‘ al-Fuḍalā’* Vol. 1 pg. 122, *Hidāyat al-Qārī* Vol. 2 pg. 755. *Ilm al-Qirā’āt* pg. 293.

He received some manuscript copies on *Qirā'āt* from the Azhar libraries and would spend his time reading them and also making notes from them. With the aid of Sheikh 'Alī al-Ḍabbā', he started editing the manuscripts, increasing him in his knowledge and scholarship.

Initially, he taught *Tajwīd* and *Qirā'āt* from his house, but was later appointed as a lecturer in the Faculty of *Qirā'āt* at the Azhar University in 1945. He maintained this position till 1968. He was also appointed as an inspector to the *maqrā's* (circles of learning). In 1980, he received the highest position held by a reciter in Egypt by becoming the Grand Sheikh of Qur'ānic Affairs in Egypt (*Sheikh Maqāri' al-Miṣriyyah*).

He became a prominent figure and teacher in the field of *Tajwīd* and *Qirā'āt*. People travelled from far and wide to recite and study under him, to the extent that even while walking from one place to the other, students were seen walking alongside him and reciting.

Teachers:

- Sheikh 'Aṭiyyah Salāmah – Sheikh 'Āmir memorised the Qur'ān by him.
- Sheikh Ibrāhīm ibn Mursī ibn Bakr al-Abnāsī – he studied *Tajwīd* under him and the narration of Ḥafṣ, receiving *ijāzah* in it. Thereafter he read the 10 *Qirā'āt* to him via the *Ṭarīq* of the *Durrah*.
- Sheikh 'Alī ibn 'Abd al-Raḥmān Subay' – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him, but only reached verse 41 of *Sūrah Hūd* (الْحُود) when Sheikh Subay' passed away.

- Sheikh Hammām Quṭb – he read the entire Qur’an to him incorporating the 10 *Qirā’āt* via the *Ṭayyibah* and received *ijāzah* for it in 1927. Sheikh Hammām also read the Minor 10 *Qirā’āt* to Sheikh Muḥammad ibn ‘Alī ibn Khalaf al-Ḥusaynī.³¹

Discussion

Sheikh ‘Āmir did not complete his rendition of the 10 *Qirā’āt* via the *Ṭayyibah* to Sheikh ‘Alī Subāy’, but by a student of his, Hammām Quṭb. Some *ijāzāt* generally link Sheikh ‘Āmir to Hammām Quṭb and his teacher, ‘Alī Subāy’, making it seem as if he completed a rendition of the *Ṭayyibah* to both student and teacher. It is not certain as to whether he received *ijāzah* from ‘Alī Subāy’ for what he read to him. Allah knows best.

The 10 *Qirā’āt* via the *Durrah* he read to Sheikh Ibrāhīm Mursī Bakr.³²

Students:

- Maḥmūd Khalīl al-Ḥuṣarī.
- Muṣṭafā Ismā‘īl.
- Kāmil Yūsuf Bahtīmī.
- ‘Abd al-Bāsiṭ ‘Abd al-Ṣamad.

³¹ *Itḥāf al-Zamān bi Asānīd Ahl al-Qur’ān*, pg. 26.

³² See *Salāsīl al-Dhahabiyyah* pg. 121 and *Tibyān of Warrāqī*.

- Ayman Rushdī Suwayd – he read *Sūrahs al-Fātiḥah* and *al-Baqarah* incorporating all 10 *Qirā'āt* via the *Ṭayyibah* to Sheikh 'Āmir and received *ijāzah* for it and the entire Qur'ān.
- Muḥammad Tamīm al-Zu'bī.
- 'Abd Allah al-Jouharī al-Sayyid.
- Ibrāhīm ibn Ṣāliḥ al-Ḥusaynī al-Najīrī.

Written Works:

- *Faṭḥ al-Qadīr*.
- *Naṭḥim Tanqīḥ Faṭḥ al-Karīm* (this book he wrote together with Sheikhs Ibrāhīm al-Samannūdī and Aḥmad 'Abd al-'Azīz al-Zayyāt).
- *Risālah* on the *riwāyah* of Ruways via the *Ṭariq* of Ibn Mihrān.
- Editor of *Laṭā'if al-Ishārāt* of al-Qaṣṭallānī.
- *Kayfa Yutlā al-Qur'ān al-Karīm*.

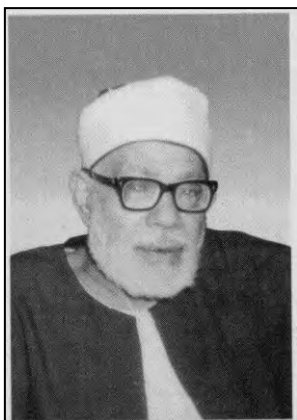
The Sheikh passed away in 1408/1988 in Medina.³³ He was buried in Jannat al-Baqī', in the city of our beloved Prophet ﷺ.

³³ Doctor Sālim Muḥaysin mentions his date of demise as 21 May. See *Mu'jam Ḥuffāṭh al-Qur'ān* Vol. 1 pg. 337.

Links to Sheikh al-Mutawallī via Ḥasan al-Juraysī al-Kabīr;

(via Hammām Quṭb from ‘Alī Subay‘)

‘Abd al-Fattāḥ al-Qāḍī³⁴



He is ‘Abd al-Fattāḥ ibn ‘Abd al-Ghanī ibn Muḥammad al-Qāḍī. Sheikh ‘Abd al-Fattāḥ was born in Damanhur in Egypt on 25 *Sha‘bān* 1320/14 October 1907. He excelled not only in the field of *Qirā’āt*, but in many other Islamic sciences.

He memorised the Qur’ān at a very young age in Damanhur by Sheikh ‘Alī ‘Ayyād. He later perfected its recitation with *Tajwīd* at the hands of Sheikh Maḥmūd Muḥammad Ghazāl and Sheikh Maḥmūd Muḥammad Naṣr al-Dīn.

His initial studies were completed at an Institute in Alexandria. After graduating, he travelled to Cairo where he joined the Azhar University and later completed his doctorate. Subsequent to graduating here, he held many leading positions: a lecturer at the Azhar University, the Head of Department of *Qirā’āt* in the Arabic Language Department at the Azhar University, the lead inspector of all Azhar institutions, the head of the Institute of *Qirā’āt* in Cairo, the head of the Azhar Institute in Desouk and in Damanhur, the authorised representative of all Azhar institutes, the head rector of all its institutes, head of checking the *maṣāḥif* at the Azhar, the *khaṭīb* (lecturer) at Masjid ‘Abd al-Wahhāb al-Sha‘rānī in Cairo, and the inspector for recitals and

³⁴ *Imtā‘ al-Fuḍalā’* Vol. 1 pg. 248, *Hidāyah al-Qārī* Vol. 2 pg. 658.

reciters for the radio station. In 1974, he was appointed the Head of Department in the Faculty of *Qirā'āt* at the Islamic University of Medina. This was the inception of this Faculty at the university.

His student, the *Sheikh al-Qurrā'* in the Prophet's Mosque in Medina, Sheikh Ibrāhīm Akhdar, fondly recalls that Sheikh 'Abd al-Fattāḥ was an expert in many fields. He mentions that if he found anyone more learned than Sheikh 'Abd al-Fattāḥ, he would have travelled and benefitted from him.

Sheikh 'Abd al-Fattāḥ had many excellent written works which include:

- *Al-Budūr al-Zāhirah* – a book on the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah*.
- *Al-Wāfi* – a commentary on the *Shāṭibiyyah*.
- *Al-Īdāḥ* – a commentary on the *Durrah*.
- *Al-Qirā'āt al-Shādhdhah*.

Teachers:

- 'Ali 'Ayyād – Sheikh 'Abd al-Fattāḥ memorised the Qur'ān by him.
- Maḥmūd ibn Muḥammad Ghazāl – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrāh* to him.
- Hammām Quṭb – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Ḥasan Subḥī – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.

- Maḥmūd ibn Muḥammad Naṣr al-Dīn – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- ‘Alī ‘Ibādah – he read the narration of Ḥafṣ via the *Shāṭibiyyah* to him.

The *asānīd* of the last three teachers are unknown.³⁵

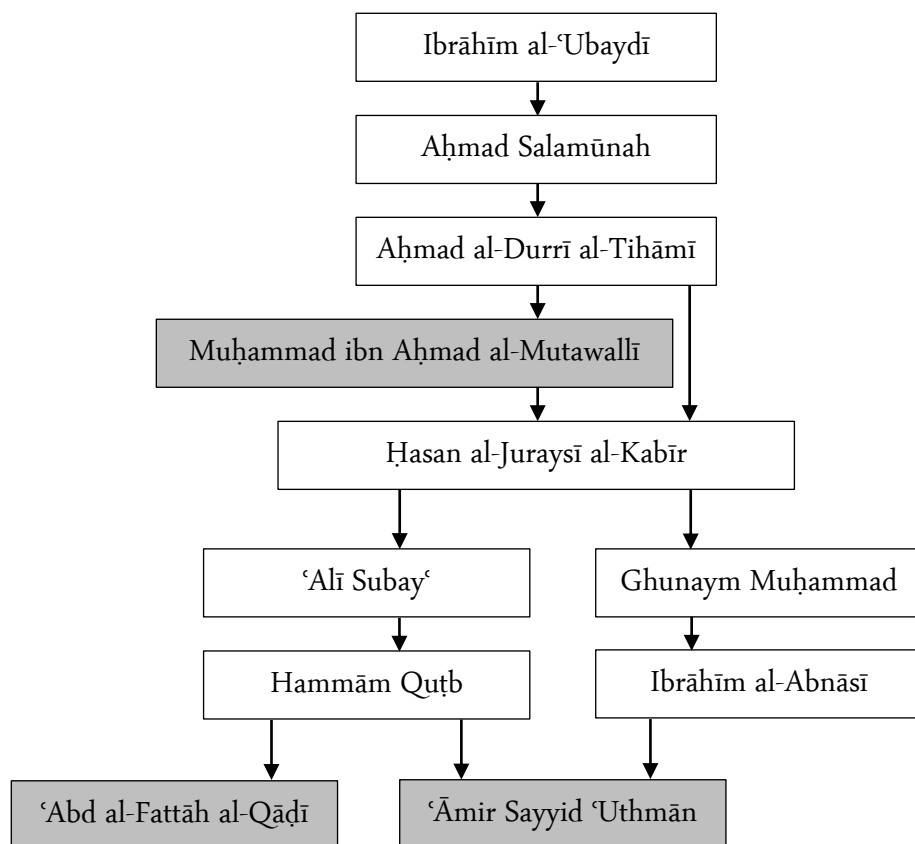
Students:

- Ibrāhīm al-Akhḍar, the *Sheikh al-Qurrā'* in the Prophet's Mosque in Medina.
- ‘Abd al-Raḥmān Ḥudhayfī, the previous imam of the Prophet's Mosque in Medina.
- ‘Abd al-‘Azīz al-Qārī – read certain individual *Qirā'āt* to him but did not complete.
- Sayyid Lāshīn Abū al-Farḥ – read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- Maḥmūd Khalīl al-Ḥuṣarī – he received *ijāzah* from the Sheikh in the 10 *Qirā'āt*.

He died in Cairo on 15 *Muḥarram* 1403/1 November 1982.

³⁵ *Itḥāf al-Zamān bi Asānīd Ahl al-Qur'ān*, pg. 12.

Sanad of ‘Āmir al-Sayyid ‘Uthmān and ‘Abd al-Fattāḥ al-Qāḍī to al-‘Ubaydī



Muḥammad Makkī Naṣr al-Juraysī³⁶

He is Muḥammad Makkī Naṣr al-Juraysī. This brilliant scholar was the imam of Masjid al-Zāhid in Cairo. He authored one of the most outstanding works on *Tajwīd*, *Nihāyat al-Qawl al-Mufīd fī 'Ilm al-Tajwīd*. It is an exceptional contribution in the science of *Tajwīd* and is considered a reference work amongst the legacies of *Tajwīd*.

Written works:

- *Nihāyat al-Qawl al-Mufīd* – this is one of the most outstanding works written on *Tajwīd*.

Teachers:

- Aḥmad al-Durrī al-Tihāmī – he read the Seven *Qirā'āt* via the *Shāṭibiyyah* to him.
- Muḥammad Ibn Aḥmad al-Mutawallī – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.

Students:

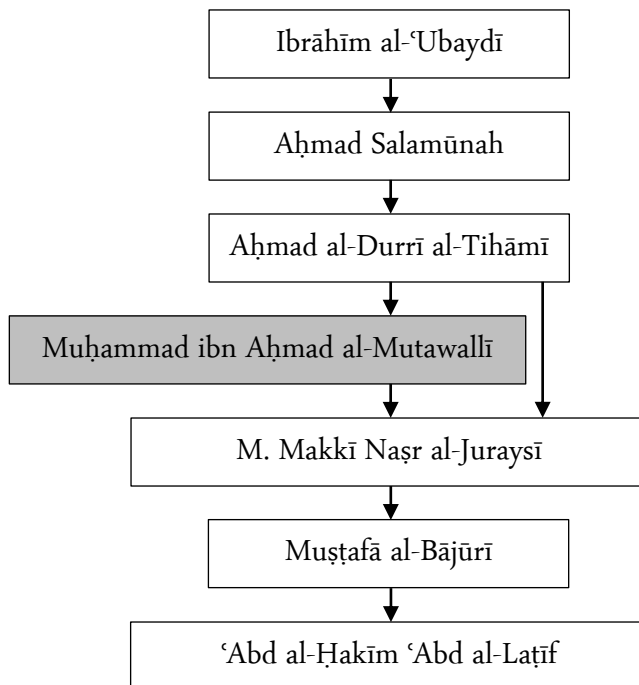
- Muṣṭafā ibn Manṣūr al-Bājūrī.³⁷ Sheikh Muṣṭafā al-Bājūrī also read to 'Alī Subay', the student of Ḥasan al-Juraysī al-Kabīr.

³⁶ *Imtā' Fuḍalā'* Vol. 4 pg. 517; *Kashkūl Ibn Sha'bān*, pg. 198.

³⁷ Sheikh 'Abd al-Ḥakīm 'Abd al-Laṭīf and Sheikh Aḥmad al-Bardīsī (as found in the *ijāzah* of Sheikhaḥ Nafīṣah 'Abd al-Karīm Zaydān) read to him.

His date of demise is uncertain, though it is mentioned that he was still alive in 1307/1890. Some view that he died in 1322/1904. Allah knows best.

Sanad of Makkī Naṣr al-Juraysī to Ibrāhīm al-‘Ubaydī



It is clear the Sheikh ‘Abd al-Ḥakīm’s *sanad* – in the Minor 10 *Qirā’āt* – to al-‘Ubaydī via Muṣṭafā al-Bājūrī is shorter than his *sanad* via al-Zayyāt. Similarly al-Bājūrī’s *sanad* via Makkī Naṣr is shorter than his *sanad* via ‘Alī Subay’.

‘Alī al-Ḍabbā’³⁸

He is ‘Alī ibn Muḥammad ibn Ḥasan ibn Ibrāhīm ibn ‘Abd Allah, better known as ‘Alī al-Ḍabbā’. He was born on 13 *Ṣafar* 1304/10 November 1886 in al-Qal‘ah, Cairo.



Sheikh al-Ḍabbā’ memorised the Qur’ān while still very young. It was also at this tender age that he displayed his brilliance in the field of *Qirā’āt*. When he met the *Sheikh al-Qurrā’* of Egypt during that time, Sheikh Muḥammad ibn Aḥmad al-Mutawallī, he recognised his brilliance and told his son-in-law, Sheikh Ḥasan ibn Yahyā al-Kutbī, to take Sheikh al-Ḍabbā’ and teach him Qur’ānic sciences, as well as to forward his entire library to him when he dies. Having this huge library at his disposal, it was no wonder that Sheikh al-Ḍabbā’ became one of the leading figures of *Qirā’āt* in recent times. The multitude of books authored by him clearly displays his brilliance and expertise in the field of *Qirā’āt*, *Rasm*, *Tajwīd*, *Waqf* and many other Qur’ānic disciplines.

He was appointed as the *Sheikh al-Qurrā’* at Masjid al-Sultān Ḥasan in Cairo, Masjid al-Sayyidah Ruqayyah, Masjid al-Sayyidah Zaynab, and eventually in 1949, the Grand Sheikh of Qur’ānic Affairs in Egypt. The previous Grand

³⁸ *Juhūd al-Sheikh ‘Alī ibn Muḥammad al-Ḍabbā’ fī ‘Ilm al-Qirā’āt* by Dr Muḥammad ibn Fouzān al-‘Umar, *Al-‘Allamah ‘Alī Muḥammad al-Ḍabbā’* by Dr Ashraf Muḥammad Fu‘ād Ṭal‘at, *Imtā‘ al-Fuḍalā’* Vol. 3 pg. 331.

Sheikh, Muḥammad ibn ‘Alī ibn Khalaf al-Ḥusaynī, better known as al-Ḥaddād, also worked hand in hand with Sheikh al-Ḍabbā‘. He was chosen as the chief Qur’ānic instructor in Egypt by consensus of many other senior Qur’ānic scholars. His contemporaries include the famous Sheikh Aḥmad ‘Abd al-‘Azīz al-Zayyāt. He was truly an ocean of knowledge concerning Qur’ānic sciences, as is clearly displayed in all his written works, large or small.

This well-versed teacher exhibited humility and piety; he was an ascetic who devoted himself to Qur’ānic instruction and the worship of Allah. He played a pivotal role in correcting the prints of the *maṣāḥif* so that they were printed with accuracy according to the rules of *Rasm*. Initially this duty was given to the Grand Sheikh alone. Sheikh al-Ḍabbā‘ undertook this monumental task alone until a board, of which he was also a member, was established to check the *muṣḥaf*.

Written works:

- *Irshād al-Murīd* – a commentary on the *Shāṭibiyyah*.
- *Al-Iḍā‘ah* – explains the *uṣūl* for the 10 *qurrā’* via the *Shāṭibiyyah* and the *Durrah*.
- *Bulūgh al-Umniyyah* – a brief commentary on *Itḥāf al-Bariyyah*.
- *Al-Bahjat al-Marḍiyyah* – a commentary on the *Durrah*.
- *Samīr al-Ṭālibīn fī Rasm wa Ḍabt al-Kitāb al-Mubīn* – a book on *Rasm*.
- *Ṣarīḥ al-Naṣṣ* – the *Ṭuruq* of Ḥafṣ via the *Ṭayyibah*.

- *Tadhkirat al-Ikhwān* – a book on *Tajwīd*, specifically in the narration of Ḥafṣ.

Teachers:

- Sheikh Ḥasan ibn Yaḥyā al-Kutbī, well known as “ṣihr al-Mutawallī” (the son-in-law of Mutawallī) – al-Ḍabbāʿ read the Seven *Qirāʾāt* via the *Shāṭibiyyah* to him.
- Sheikh ʿAbd al-Raḥmān ibn Ḥusayn al-Khaṭīb al-Shaʿ-ʿār – he read the 10 *Qirāʾāt* via the *Tayyibah* to him.
- Sheikh Maḥmūd ʿĀmir Murād al-Shabīnī – he read the 10 *Qirāʾāt* via the *Tayyibah* to him.
- Sheikh Aḥmad ibn Muḥammad ibn Maṣṣūr al-Sukkarī – he read the narration of Ḥafṣ to him.³⁹

Via the al-Shabīnī and al-Sukkarī, Sheikh al-Ḍabbāʿ is also linked to the teachers of Ṭanṭā.

Students:

- ʿAbd al-ʿAzīz ʿUyūn al-Sūd – he read the 10 and the 14 *Qirāʾāt* to him, as well as many classical works like the *Shāṭibiyyah*, the *Jazariyyah* and so forth.
- Aḥmad ibn Ḥāmid al-Tijī – he read the 10 and the 14 *Qirāʾāt* to him.

³⁹ See *Tadhkirat al-Ikhwān* by ʿAlī al-Ḍabbāʿ pg. 48.

- ‘Abd al-Fattāḥ Madkūr Bayyūmī – he read the narration of Ḥafṣ to him, as well as the *Jazariyyah*.
- ‘Abd al-Qādir Quwaydir al-‘Arbīnī – he received *ijāzah* from him.
- Sayyid ‘Abd al-Mun‘im – he read the narration of Ḥafṣ to him.
- Maḥmūd Khalīl al-Ḥuṣarī – he received *ijāzah* from him.

He died on 14 *Rajab* 1380/2 January 1961.

Discussion

According to Dr Ayman Suwayd he read the 10 *Qirā’āt* via the *Ṭayyibah* to both Ḥasan Yaḥyā al-Kutbī and ‘Abd al-Raḥmān al-Khaṭīb.⁴⁰ However, he only read the Seven *Qirā’āt* to Ḥasan Yaḥyā al-Kutbī and not all 10.⁴¹ This is also apparent in what he mentions in his work *Tadhkirat al-Ikhwān*. Allah knows best.

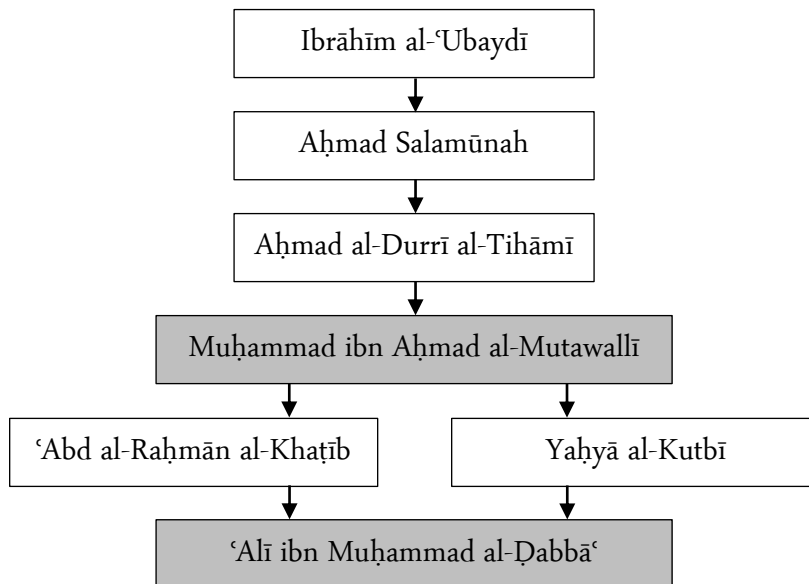
The author of *Imtā’ al-Fuḍalā’*, Sheikh Ilyās Barmāwī, has listed Sheikh ‘Abd al-Qādir Quwaydir as a student of ‘Ali Ḍabbā’. However, Dr Ayman Suwayd

⁴⁰ See *Salāsīl al-Dhahabiyyah* pg. 114.

⁴¹ See *Tibyān* of Muṣṭafā Warrāqī, *Imtā’ al-Fuḍalā’* Vol. 3 pg. 331. See also *sanad* of ‘Abd al-‘Azīz al-Qārī from his father who read to Aḥmad al-Tījī, a student of al-Ḍabbā’. Al-Tījī read the ten *Qirā’āt* via the *Ṭayyibah* to Ḍabbā’, and he only mentions Ḍabbā’s reading to ‘Abd al-Raḥmān Khaṭīb. See *Qawā’id al-Tajwīd* by ‘Abd al-‘Azīz al-Qārī pg. 30. Furthermore, al-Ḍabbā’ only mentions his reading to ‘Abd al-Raḥmān al-Khaṭīb when he documents his *sanad* of the 10 *Qirā’āt* via the *Ṭayyibah* at the beginning of the *Nashr* and at the beginning of *Ithāf Fuḍalā’ al-Bashar* of Aḥmad al-Bannā’ al-Dimyātī. Allah knows best.

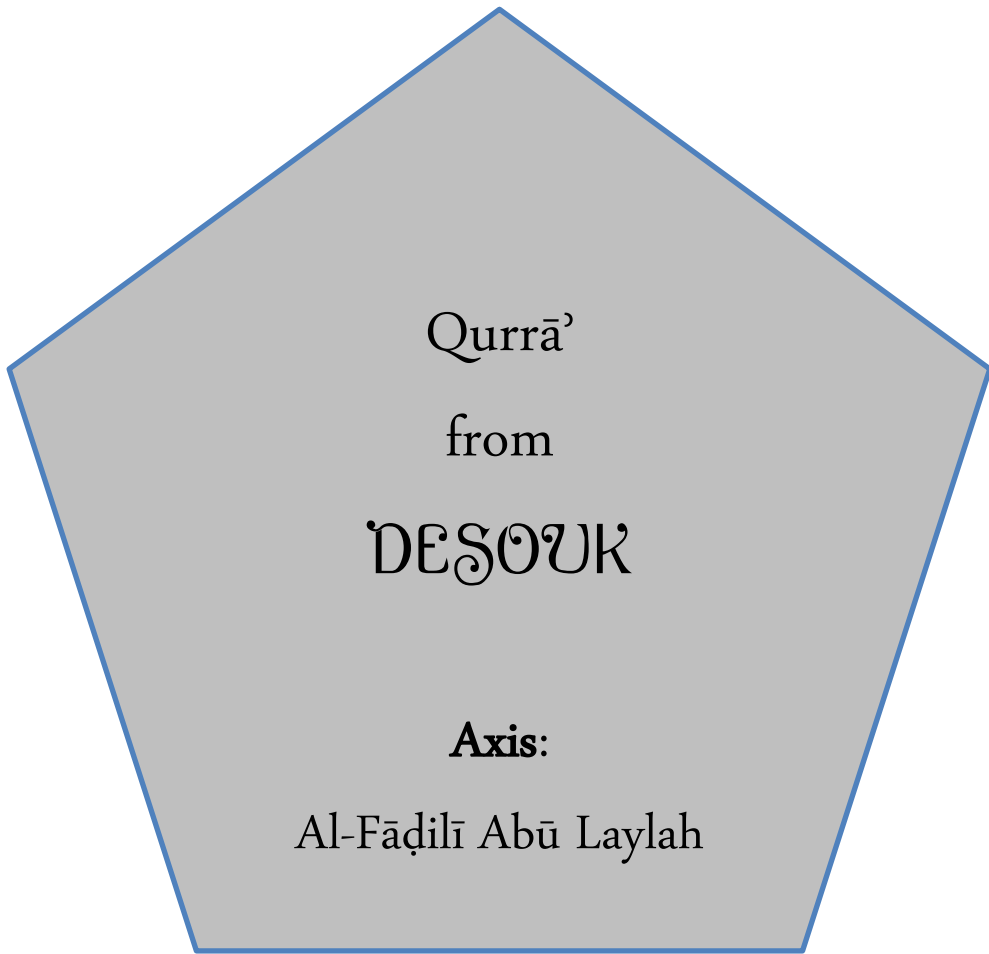
mentions that Sheikh ‘Abd al-Qādir never left Syria to travel to Egypt. He therefore never met Ḍabbā‘.⁴² Others clarify this mentioning that Sheikh Ḍabbā‘ sent him a written *ijāzah* on the request of his teacher, Sheikh ‘Abd Allah al-Munajjid.⁴³ And Allah knows best.

Sanad of al-Ḍabbā‘ to al-Mutawallī and al-‘Ubaydī



⁴² See *Tukhfah al-Ikhwān*.

⁴³ *Tārīkh ‘Ulamā’ Dimashq* Vol. 3 pg. 290.



Qurra'

from

DESOUK

Axis:

Al-Fāḍilī Abū Laylah

Al-Fāḍilī Abū Laylah⁴⁴

Sheikh al-Fāḍilī ibn ‘Alī Abū Laylah was born in 1869/1290 in Desouk, Kafr Sheikh.⁴⁵ He first read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to Sheikh Ismā‘īl Ismā‘īl Abū al-Nūr before reading it to Abū al-Nūr’s teacher, Sheikh ‘Abd al-‘Aṭḥīm al-Dusūqī. Thus, Sheikh al-Fāḍilī first read the *Ṣughrā* to Sheikh Ismā‘īl and thereafter,



directly to Sheikh ‘Abd al-‘Aṭḥīm. After the demise of Sheikh ‘Abd al-‘Aṭḥīm, he read the 10 *Qirā’āt* via the *Ṭayyibah* to Sheikh Sayyid Aḥmad Abū Ḥaṭab.⁴⁶ Sheikh al-Fāḍilī taught both *taḥfīṭh* (memorisation of the Qur’ān) and *Qirā’āt* at Masjid Ibrāhīm, Desouk, from 1322/1905 until his demise in 1965/1385 at the age of 96.

⁴⁴ All the biographies of the Qurra’ from Desouk are taken from *al-Waraqāt fī Tarājīm Shuyūkh Desouk fī al-Qirā’āt* by M. Riyadh Obaray.

⁴⁵ There is difference of opinion amongst the direct, as well as the indirect students of Sheikh al-Fāḍilī regarding the year in which he was born. While some maintain that it is 1870/1286, others opine 1869/1285; the latter being the most accepted. Thus, there would also be a difference in his age at the time of his death, 96 or 97, depending on the opinion considered. And Allah knows best.

⁴⁶ Both Sheikh Ismā‘īl Abū al-Nūr and Sheikh Sayyid Aḥmad Abū Ḥaṭab were students of Sheikh ‘Abd al-‘Aṭḥīm al-Dusūqī. Sheikh Ismā‘īl read the *Ṣughrā* to Sheikh ‘Abd al-‘Aṭḥīm whereas Sheikh Sayyid Aḥmad read the *Kubrā* to him. Sheikh Sayyid Abū Ḥaṭab also has a link via the *Qurra’* of Ṭanṭā since he read the *Kubrā* to Shaykh Yūsuf ibn Muḥammad ‘Ajjūr, also known as ‘Ajjūr al-Kabīr.

Teachers:

1. ‘Abd al-‘Aṭḥīm al-Dusūqī – He read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.
2. Ismā‘īl Ismā‘īl Abū al-Nūr – He read the 10 *Qirā’āt* via the *Shāṭibiyyah* and *Durrah* to him. Sheikh Ismā‘īl Abū al-Nūr read to ‘Abd al-‘Aṭḥīm al-Dusuqī.
3. Sayyid Aḥmad Abū Ḥaṭāb – He read the 10 *Qirā’āt* via the *Tayyibah* to him.

Students:

- Zakariyyā ibn ‘Abd al-Salām al-Jamājmūnī – He read the 10 *Qirā’āt* via the *Tayyibah* to him.
- Miṣbāḥ Widn – He read the 10 *Qirā’āt* via the *Shāṭibiyyah* and *Durrah* to him.
- Muḥammad Yūnus al-Ghalbān – He read the Seven *Qirā’āt* via the *Shāṭibiyyah* to him.
- Salmān ibn ‘Abd al-Salām al-Jamājmūnī – He read the Seven *Qirā’āt* via the *Shāṭibiyyah* to him.

Zakariyyā ibn ‘Abd al-Salām



Sheikh Zakariyyā ibn Muḥammad ibn ‘Alī ibn ‘Abd al-Salām al-Jamājmūnī al-Dusūqī was born in 1927/1345 in a village known as Jamājmūn, Kafr Sheikh. At the age of six, he memorised the Qur’ān at the hands of Sheikh al-Fāḍilī Abū Laylah. Sheikh Zakariyyā would walk the distance of 20 kilometres daily between Jamājmūn to Desouk, whether it was in the excruciating heat of summer or the rain of winter. He commenced his studies of the *Tuḥfah*, the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah* as well as the *Ṭayyibah* under the tutelage of Sheikh al-Fāḍilī, thus receiving *ijāzah* for these texts. Thereafter, he read three individual *khatms* (complete renditions of the entire Qur’ān) to the Sheikh. He first combined the Seven *Qirā’āt* via the *Shāṭibiyyah*, followed by reading the 10 *Qirā’āt* via *Shāṭibiyyah* and the *Durrah* and thereafter completed a *khatm* of the 10 *Qirā’āt* via the *Ṭayyibah*. Sheikh Zakariyyā was the only known student to have studied the text of the *Ṭayyibah* and to have subsequently read and received a *sanad* and *ijāzah* from Shaykh al-Fāḍilī for the text as well as the 10 *Qirā’āt* via the *Ṭayyibah*.

From the period of 1957 to 1967, Sheikh Zakariyyā enrolled at the *Kulliyat al-‘Arabiyyah* (Faculty of Arabic) in Cairo where he furthered his studies in the field of *Qirā’āt*. In 1958, he received his *shahādah* (Diploma), followed by his *shahādah al-‘āliyah* (Higher Diploma) in 1963, and thereafter majored and

qualified in a course that was dedicated to the study of the 10 *Qirā'āt* via the *Ṭayyibah* in 1967 (*takhaṣṣuṣ*). He was appointed as a lecturer at the al-Azhar University in 1968. In 1973, he was recruited to reside and teach in Saudi Arabia, where he remained for approximately four years. He returned to Jamājmūn in 1977. It was only after he left Saudi Arabia that they became aware of his high *sanad*. Sheikh Zakariyyā was incessantly requested to return to Saudi Arabia, but their requests were in vain. Sheikh Zakariyyā spent the remainder of his life teaching at *Ma'had al-Dīnī* and also acted as an *imām* at Masjīd Sulaym in his hometown, Jamājmūn.

One of the *asānīd* that Sheikh Zakariyyā received from Sheikh al-Fāḍilī equated the *asānīd* of Sheikh Aḥmad 'Abd al-'Azīz al-Zayyāt, Sheikh Muḥammad 'Abd al-Ḥamīd 'Abd Allah al-Sikandarī, Sheikh 'Aṭīyyah Muḥammad al-Wāṣilī al-Manūfī and Shaykh 'Abd al-Bāsiṭ Hāshim. They all had four links between themselves and Ibrāhīm al-'Ubaydī, considered as being the highest in the world. In fact, considering another link of Sheikh Zakariyyā, he would have only three intermediaries between himself and Sheikh Ibrāhīm al-'Ubaydī; making his *sanad* the highest/shortest known currently, even higher/shorter than that of Sheikh al-Zayyāt and those in his *ṭabaqah* (generation).

Sheikh Zakariyyā passed away in 2009 at the age of 82.

Links to Fāḍilī Abū Laylah via Miṣbāḥ Widn:

Miṣbāḥ Widn



Sheikh Miṣbāḥ Ibrāhīm Muḥammad al-Sheikh 'Ali Widn was born in 1943/1361 in Desouk, Kafr Sheikh. In 1958, he completed the memorisation of the Qur'ān at the age of 15 under the tutelage of Sheikh al-Fāḍilī. Before initiating his studies in *Qirā'āt*, he first revised the Qur'ān five times with his teacher. He then studied and committed to memory the texts of the *Tuḥfah*, the *Jazariyyah* and the *Shāṭibiyyah*. Subsequent to rendering a *khatm* in the Seven *Qirā'āt* via the *Shāṭibiyyah*, he memorised and studied the text of the *Durrah*. Thereafter, he rendered the 10 *Qirā'āt* via the *Durrah*. However, due to being summoned and enlisted by the Egyptian army in 1964, this rendition was truncated when he reached *Sūrah Yāsīn*. Sheikh al-Fāḍilī did however issue Shaykh Miṣbāḥ with an *ijāzah* for the Three *Qirā'āt* via the *Durrah*.

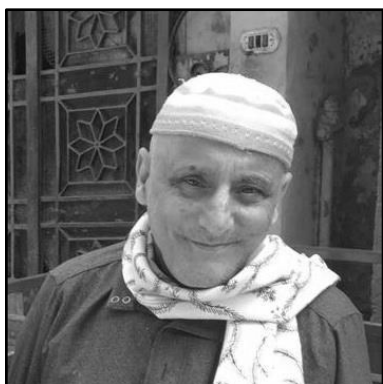
After serving in the army, he enrolled in the Faculty of *Qirā'āt* at the al-Azhar University. Here he received his Bachelor of Arts degree in 1979 and subsequently completed his Masters in *Qirā'āt* in 1986. In 1980, he started teaching *taḥfīṭh* at Masjid Nawwār in Desouk. Shortly thereafter, he was offered a teaching post at the Azhar University. He accepted this post and taught at the Azhar University until 2003.

After retiring from the Azhar University in 2003, Sheikh Mişbāḥ resides and still teaches from his home in Desouk, Kafr Sheikh. Sheikh Mişbāḥ indicated that he intends to cease all teaching due to his age.

Previously, Sheikh Mişbāḥ would only allow students to read for *sanad* and *ijāzah mushāfahatan* i.e. the student had to physically read in the presence of the Sheikh. Of recent, Sheikh Mişbāḥ allows a student to read telephonically, via Skype or any other social network platform. These recitals via social network platforms are managed by his personal assistant, Aḥmad Sayyid and Muḥammad Mabruk.

Links to Fāḍilī Abū Laylah via Yūnus al-Ghalbān:

Muḥammad Yūnus al-Ghalbān



Sheikh Muḥammad Yūnus ibn ‘Abd al-Ghanī ibn Ibrāhīm al-Ghalbān was born in 1946/1365 in a village known as Shabbās al-Milḥ in Desouk, Kafr Sheikh. At the age of 12, he completed the memorisation of the Qur’ān under the tutelage of Sheikh ‘Umar al-Nashwān. In 1963, his father took him to Shaykh al-Fāḍilī Abū Laylah where

he started his studies on *Qirā’āt*. He was 17 years old at the time. Two years later – at 19 – he had memorised the *Shāṭibiyyah* and rendered a *khatm* in the Seven *Qirā’āt* according to the *Shāṭibiyyah*.

Subsequently, Sheikh Yūnus rendered numerous *khatms* in the Seven *Qirā’āt* – *ifrādan* (individually) and *jam’an* (collectively) to Sheikh al-Fāḍilī. Thereafter, he received *ijāzah* of *talaqqī* from Shaykh al-Fāḍilī for the Seven *Qirā’āt*, as well as the *Tuḥfah*, the *Jazariyyah* and the *Shāṭibiyyah*.

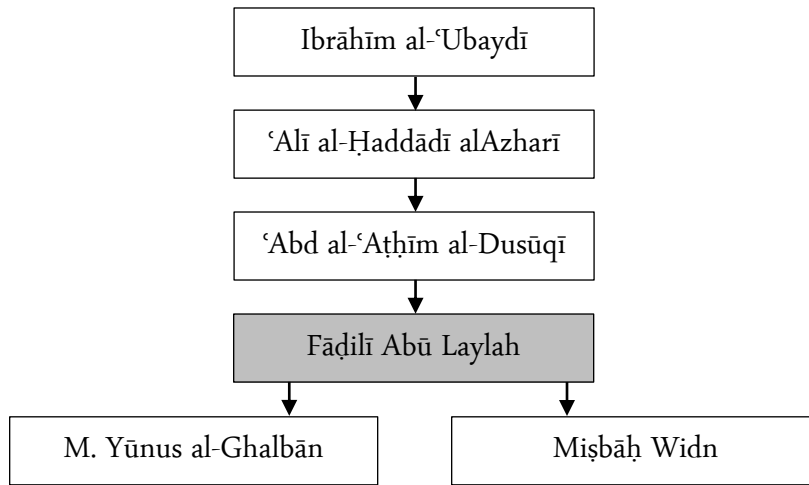
Sheikh Yūnus remained with Shaykh al-Fāḍilī for approximately 18 months before Shaykh al-Fāḍilī passed away in 1965 at the age of 96. At that time, Sheikh Yūnus was studying the text of the *Durrah* by him. However, after the death of Shaykh al-Fāḍilī, Sheikh Yūnus never furthered his studies, nor did he read to any other teacher.

Due to Sheikh Yūnus’s busy schedule as a public reciter, he only started teaching and subsequently started issuing *sanad* and *ijāzah* to students in 2008,

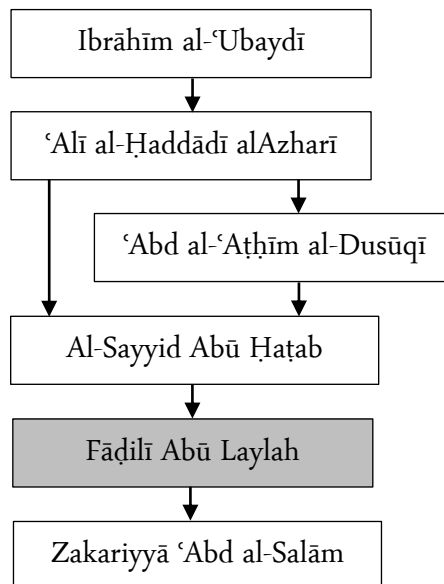
at the age of 62. Currently, more than one thousand students have read to him. He allows students to render *khatms* to him telephonically or via any social networking platform such as Whatsapp, Skype or IMO with the prerequisite that the student completes his/her *khatm* in person. Students are required to read a minimum of 1-2 *ajzā'* per sitting. Students are allowed to recite any *Riwāyah* (transmission), *Qirā'ah* (Reading), combine selected *Qirā'āt* in a session or even choose to recite the entire Seven *Qirā'āt* via the *Shāṭibiyyah*. These afore-mentioned options are done at the discretion of the student. Both of his sons, 'Āṣim and Hānī, assist their father with the preparation of the *ijāzāt* and are usually present for the completion of a student's *khatm*. They also manage the various social networking platforms on behalf of their father.

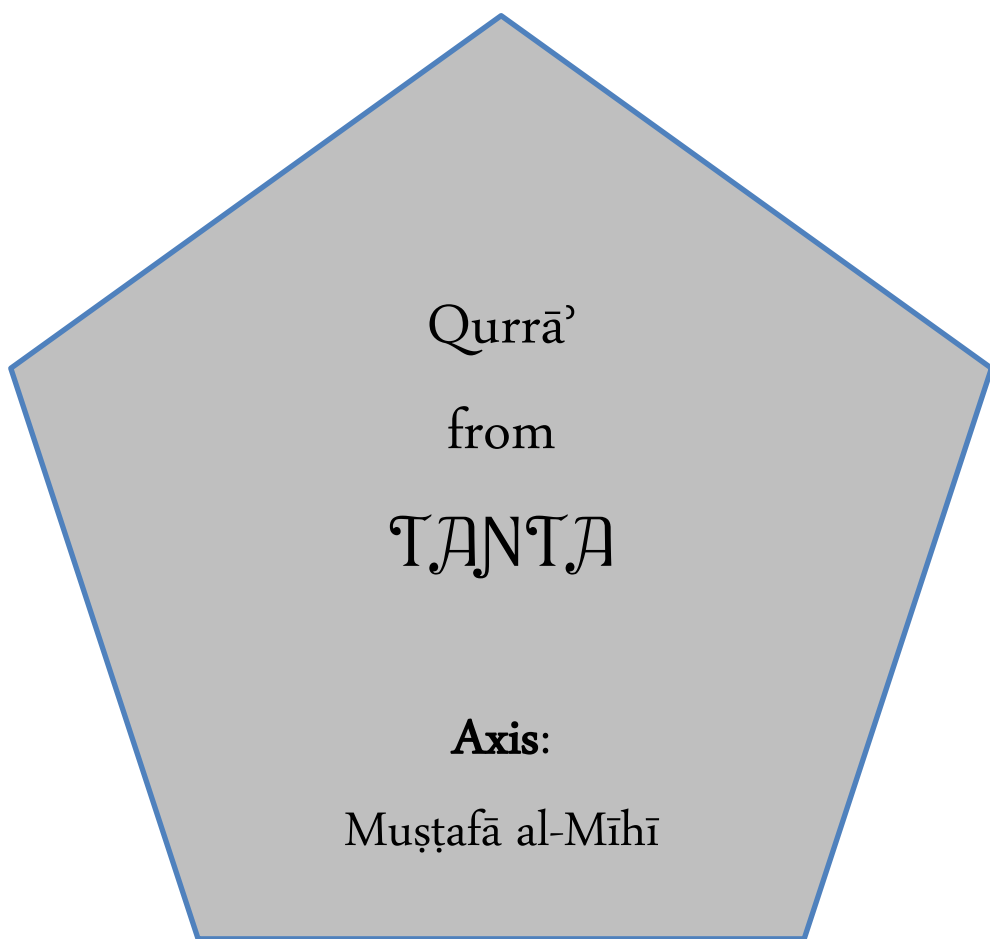
Sheikh Yūnus is currently one of the heads of the *ḥalaqāt al-iqrā'* at Masjid al-Ibrāhīm, Desouk. The Sheikh currently resides and teaches from his home in Desouk, Kafr Sheikh.

The Asānīd of the Desoukī's in the Seven and Minor 10 Qirā'āt



The Asānīd of the Desoukī's in the Major 10 Qirā'āt





Muṣṭafā al-Mihī⁴⁷

He is Muṣṭafā ibn ‘Alī ibn ‘Umar ibn Ḥamad ibn ‘Umar ibn Nājī ibn Funaysh al-‘Awnī al-Mihī. The attribution of “al-Mihī” links this great Qur’ānic scholar to a district in Manūfiyyah, Egypt. Sheikh Muṣṭafā al-Mihī was born in circa 1170/1757. He was one of the most outstanding scholars of his time in the field of *Qirā’āt*. His writing bears testimony to this. He is occasionally referred to as “al-Mihī al-Ṣaghīr” while his father is referred to as “al-Mihī al-Kabīr”.

Written Works:

- *Faḥ al-Karīm al-Raḥmān fī Taḥrīr Awjuh al-Qur’ān*.

Teachers:

- ‘Alī al-Mihī (his father) – he read the 10 *Qirā’āt* to his father. His father explicitly states that he read to Ismā‘īl al-Maḥallī.⁴⁸ In some later *ijāzāt* it is mentioned that Sheikh ‘Alī al-Mihī also read to Sālīm al-Nabtī.⁴⁹ It is rare that a *sanad* passes via ‘Alī al-Mihī except that it is via son, Muṣṭafā al-Mihī.⁵⁰
- Sālīm al-Nabtī – he read the 10 *Qirā’āt* to him. Sheikh Sālīm was a contemporary to Sheikh Ibrāhīm al-‘Ubaydī; having read to ‘Alī al-Badrī.

⁴⁷ *Hidāyat al-Qārī*, Vol. 2, pg. 730.

⁴⁸ Sheikh Ismā‘īl al-Maḥallī read to ‘Alī al-Rumaylī, who read to Muḥammad al-Baqarī.

⁴⁹ *Kashkūl Ibn Sha‘bān*, pg. 164.

⁵⁰ *Kashkūl Ibn Sha‘bān*, pg. 165.

Students:

- ‘Alī Ṣaqar al-Jawharī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Sulaymān al-Shahdāwī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him. His students include Maḥmūd ‘Āmir al-Shabīnī – the teacher of Sheikh al-Ḍabbā’ – and ‘Abd al-Mun‘im al-Bundārī.

He died in approximately 1235/1820.

Yūsuf ‘Ajjūr

He is Yūsuf ibn Muḥammad al-Maḥrūqī, better known as Yūsuf ‘Ajjūr. He was born in 1221/1806 according to the dominant opinion. The attribution “al-Maḥrūqī” links the Sheikh to the area of Maḥrūq in Ṭanṭā.

He completed his memorisation of the Qur’ān at a young age. His nurturing in the science of *Qirā’āt* was at the hands of Sheikh ‘Alī Ṣaqar al-Jawharī and ‘Abd al-Mun‘im al-Bundārī. After mastering the science, he taught *Qirā’āt* in Ṭanta. His student, ‘Uthmān al-Ḥāfiṭh al-‘Irāqī, describes him as the Sheikh al-Qurrā’ during his era; upon whom all agreed concerning his piety and his unique relationship with Allah (*wilāyah*). People travelled from all over Egypt to study *Qirā’āt* by him. It seems that he was renowned beyond the borders of Egypt as well, since Sheikh ‘Uthmān al-‘Irāqī travelled from Iraq to recite to him.

Many of the *asānīd* of Ṭanṭā, amongst other areas – pass via this exceptional scholar.

Teachers:

- ‘Alī Ṣaqar al-Jawharī – he read the Major 10 *Qirā’āt* to him.
- ‘Abd al-Mun‘im al-Bundārī – he read the Minor 10 *Qirā’āt* to him.

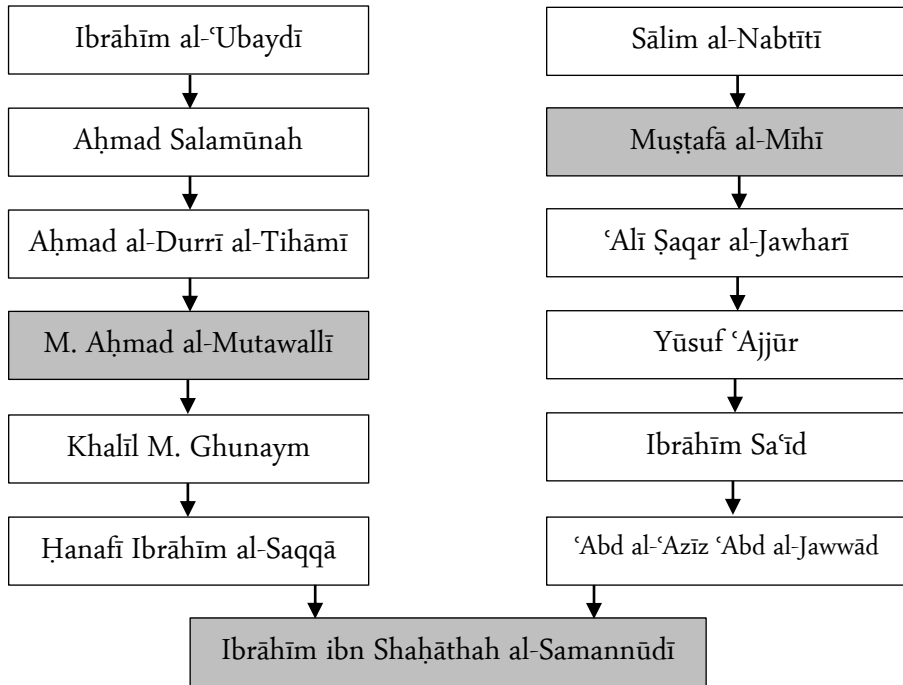
Students:

- Aḥmad Yūsuf ‘Ajjūr (his son).
- Sayyid Aḥmad Abū Ḥaṭab.

- ‘Uthmān al-Ḥāfiṭh al-‘Irāqī – he travelled to Sheikh Yūsuf ‘Ajjūr in 1310/1892.
- Muḥammad Hilālī al-Abyārī.
- Aḥmad Sharaf al-Abyārī.
- Muḥammad Ghazāl.

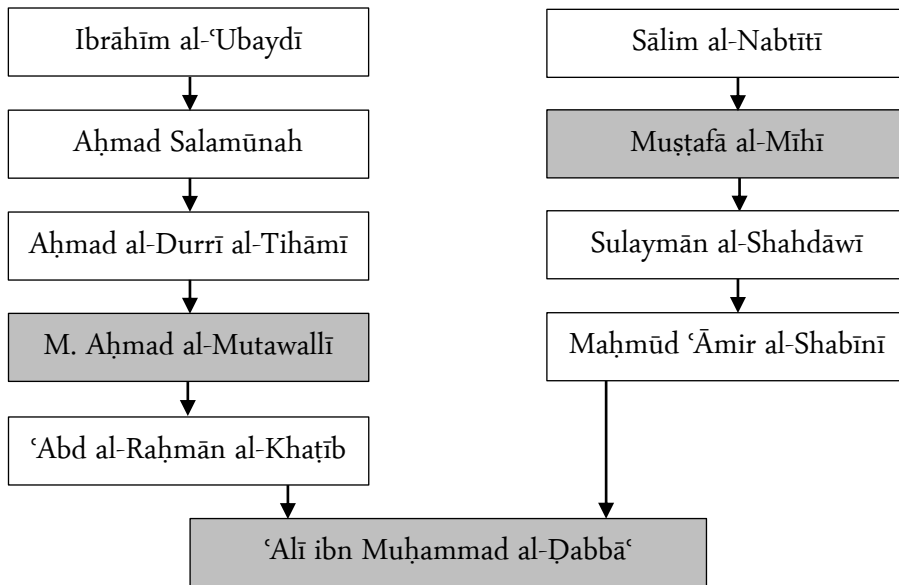
He died on 4 *Rabī‘ al-Awwal* 1321/30 May 1903.

Sanad of Ibrāhīm al-Samannūdī via Ṭanṭā



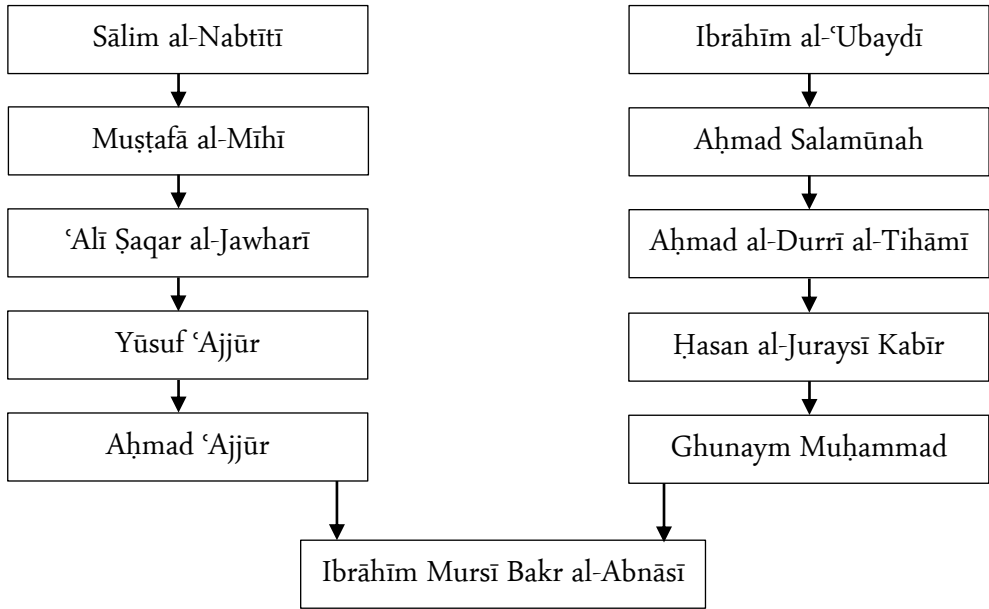
As may be noticed, Sheikh al-Samannūdī's *sanad* in the Major 10 *Qirāʾāt* from Ḥanafī al-Saqqā – via Cairo – and ʿAbd al-ʿAzīz ʿAbd al-Jawwād – via Ṭanṭā – are equal in terms of the amount of links in them.

Sanad of ‘Alī al-Ḍabbā‘ via Ṭanṭā



The *sanad* of Sheikh al-Ḍabbā‘ in the Major 10 *Qirā’āt* via Ṭanṭā is stronger than his *sanad* via Cairo.

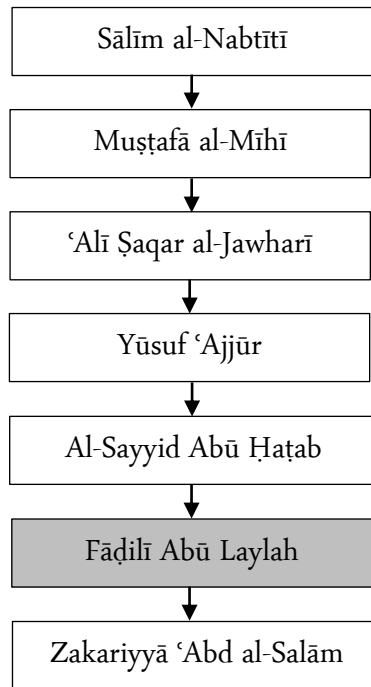
The sanads of Ibrāhīm Mursī Bakr al-Abnāsī via Ṭanṭā⁵¹

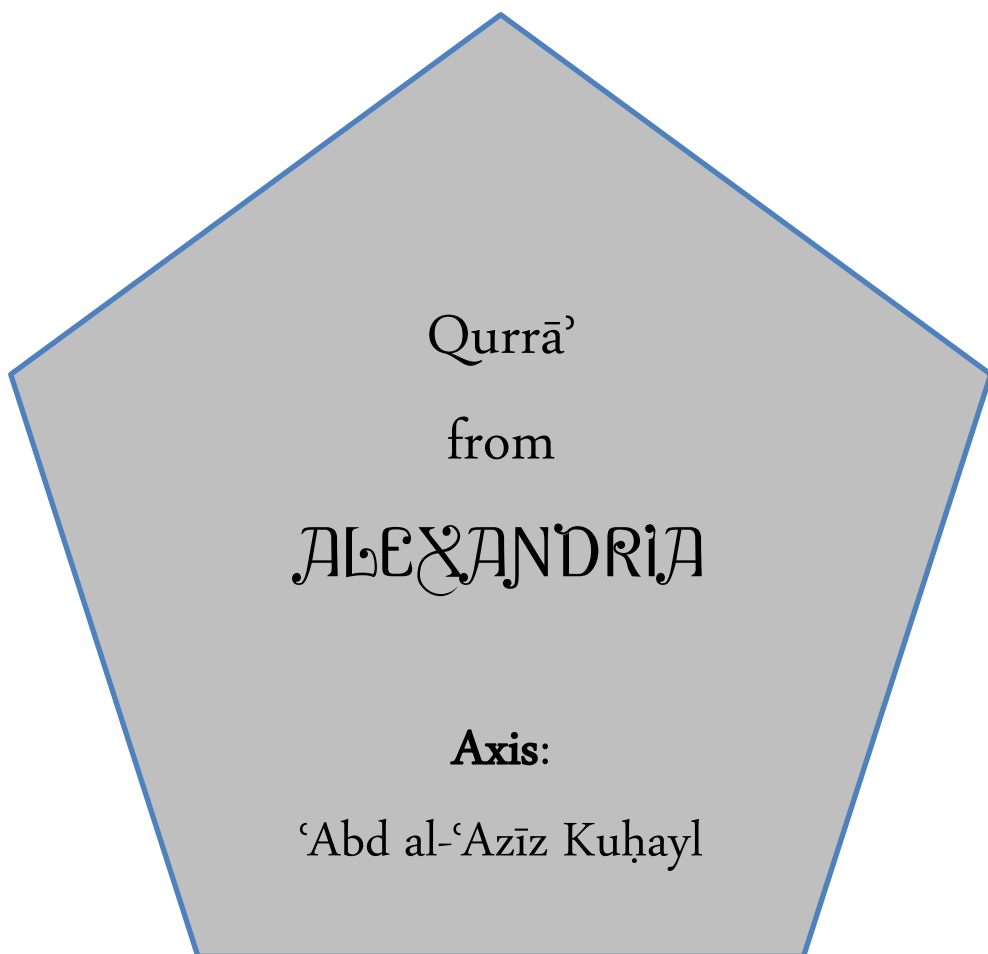


Sheikh Ibrāhīm al-Abnāsī's *sanad* via Cairo and Ṭanṭā are equal in their amount of links. If we consider Ḥasan al-Juraysī's reading to al-Mutawallī, then the *sanad* via Cairo will be longer. Bear in mind that Ibrāhīm al-Abnāsī's reading to Aḥmad 'Ajjūr is the Major 10 *Qirā'āt* while his reading to Ghunaym Muḥammad Ghunaym is in the Minor 10 *Qirā'āt*.

⁵¹ See the *ijāzah* of Abū Nusaybah to Moulana Riyāḍ Obaray.

The sanads of the Desoukī's via Ṭanṭā





Qurrā'

from

ALEXANDRIA

Axis:

ʿAbd al-ʿAzīz Kuḥayl

Links to ‘Abd al-‘Azīz Kuḥayl via al-Khalījī:

Muḥammad ‘Abd al-Raḥmān al-Khalījī⁵²

Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥammad ibn ‘Umar ibn Sulaymān was born on 5 *Dhū al-Ḥijjah* 1292/ 2 January 1876. He was born to two pious parents who longed that he be a scholar and memorise the Qur’ān. Allah answered their prayers, and Sheikh ‘Abd al-Raḥmān memorised the entire Qur’ān at the tender age of 10. Thereafter, his father presented him to Sheikh Shaḥḥātah al-Sandarīsī to study *Tajwīd*. He later enrolled at the Anwar Institute, studying all the necessary sciences of *dīn* in a similar manner to the Azhar University. Under the tutelage of Sheikh Bishbīshī, he studied Ḥanafī *Fiqh*, Arabic and its poetry, particularly its different scales and rhymes. He learnt Arabic grammar and morphology by Sheikh ‘Umar ibn Khalīfah, who was known as the Sībway of his time. He learned Rhetoric from Sheikh Mūsa Kullah, *Tafsīr* and Ḥadīth by the Sheikh of the Shāfi‘ī school of law, Sheikh Ismā‘īl ‘Afifī. At the hands of Sheikh Muḥammad Bakhīt al-Muṭṭī, the *Qāḍī* of Alexandria, he learnt *Mantiq* and *Tawḥīd*. He studied *Uṣūl* under the *Qāḍī* of Alexandria in 1900, Sheikh Aḥmad Idrīs. Under the supervision of the well-known scholars and experts, Muḥammad Sābiq al-Iskandarī and ‘Abd al-‘Azīz Kuḥayl, who were the leading *qurrā’* in Alexandria at the time, he mastered the science of *Qirā’āt*.

He was appointed as a reciter at the *maḡra’* (circle of knowledge) of Umm Ḥusayn Beck at Masjid Dānyāl, a position he maintained until Sheikh ‘Ali al-

⁵² *Imtā‘ al-Fuḍalā’* Vol. 4 pg. 243 and *Hidāyat al-Qāri’* Vol. 2 pg 709.

Ḍabbāʿ made him the head of that *maqraʿ* in 1889. In 1905, he graduated from the Azhar University with the *Shahādah al-Ahliyyah*.

Approximately 35 books were written by Sheikh Khalījī in the fields of *Fiqh*, *Tawḥīd*, *Naḥw*, *Ṣarf*, *ʿIlm al-ʿArūḍ*, *Qirāʾāt*, *Tajwīd*, *Waqf*, and *Rasm*, among others. Some of his books in the field of *Qirāʾāt* include::

- *Taysīr al-Amr li Ḥaḥṣ min al-Nashr*.
- *Qurraṭ al-ʿAyn bi taḥrīr mā bayn al-Sūratayn*.
- *Ḥall al-Mushkilāt* – this book is still used and relied upon by scholars of *Qirāʾāt* across the globe, including the scholars of the Azhar.
- *Alfiyyat al-Khalījīyyah fī al-Qirāʾāt al-ʿAshriyyah* – it consists of 1000 lines of poetry discussing matters concerning the 10 *Qirāʾāt*.
- *Al-Durūs al-Tajwīdiyyah*.
- *Al-Ihtidāʾ fī al-Waqf wa al-Ibtidāʾ*.
- A commentary on the *Rāʾiyyah* of Imam al-Shāṭibī.
- *Tawjīhāt al-Qirāʾāt*.

On a number of occasions, Sheikh Khalījī's father dreamt that he saw the moon rising and shedding its light from his bedroom window. He interpreted this to mean that a person from his house would spread knowledge throughout the world. Exactly as his father interpreted, students bearing knowledge of *Qirāʾāt* gained from Sheikh Khalījī or via his students can be found in all four corners of the world. Many pride themselves in having him

in their *sanad*, since he held one of the highest *sanads* of his era in the field of *Qirā'āt*.

Teachers in *Qirā'āt*:

- ‘Abd al-‘Azīz Kuḥayl – he read the Minor 10 *Qirā'āt* to Muḥammad Sābiq al-Iskandarī and the Major 10 *Qirā'āt* to ‘Abd al-‘Aṭḥīm al-Dusūqī.
- Muḥamad Sābiq al-Iskandarī – he read the Seven *Qirā'āt* to him.⁵³

Students:

- Muḥammad ‘Abd al-Ḥamīd al-Iskandarī.

He died in Alexandria on 20 *Dhū al-Ḥijjah* 1389/26 February 1970. Some say he died in 1969. And Allah knows best.

⁵³ *Kashkūl Ibn Sha‘bān*, pg. 182.

Links to ‘Abd al-‘Azīz Kuḥayl via Nafīṣah:

Sheikhah Nafīṣah bint Abū al-‘Ilā⁵⁴

Her name is Nafīṣah bint Abū al-‘Ilā ibn Aḥmad ibn Rajab. She was born in Alexandria in 1294/1874. At a very young age she had memorised the Qur’ān. Thereafter, she embarked on memorising the *Tuḥfah* of Jamzūrī, the *Jazariyyah*, the *Shāṭibiyyah* on the Seven *Qirā’āt*, the *Durrah* on the Three remaining *Qirā’āt*, the *Ṭayyibah* on the 10 *Qirā’āt* and many other texts. She then read all these *Qirā’āt* to the *Sheikh al-Qurrā’* of Alexandria during that time, Sheikh ‘Abd al-‘Azīz ‘Ali Kuḥayl.

She never married and dedicated her life to the teaching of Qur’ān and *Qirā’āt*. She taught from her house, passing on her knowledge of *Qirā’āt* to whoever came to recite to her. In this manner she spent her life until she passed away, nearing the age of 80 years. She was a contemporary of the *Sheikh al-Qurrā’* of Alexandria, Sheikh Muḥammad ‘Abd al-Raḥmān al-Khalījī.

Teacher:

- ‘Abd al-‘Azīz Kuḥayl.

Students:

- Umm al-Sa’d.
- Muḥammad ‘Abd al-Ḥamīd al-Iskandarī.

She died in 1374 /1954.

⁵⁴ *Imtā’ al-Fuḍalā’* Vol. 5 pg. 132.

Links to ‘Abd al-‘Azīz Kuḥayl via Nafīṣah;

from Umm al-Sa’d:

Sheikhah Umm al-Sa’d⁵⁵

Sheikhah Umm al-Sa’d bint Muḥammad ibn ‘Ali ibn Najm was born on 1343/1925 in Manūfiyyah, Egypt. At the age of two she lost her eyesight. Due to her father’s work, they moved and settled in Alexandria.

She started her memorisation of the Qur’ān at the age of five and completed when she was 10 years old. At the age of 15, she went to Sheikhah Nafīṣah bint Abū al-‘Ilā to study *Qirā’āt*. Sheikhah Nafīṣah dedicated her life to the teaching of Qur’ān and *Qirā’āt*. In spite of the many marriage proposals she received, she never married and chose to teach Qur’ān instead. She also became very despondent in that many of her female students upon whom she had sacrificed much time and effort neglected to teach what they had gained from her after getting married. Thus, when Sheikhah Umm al-Sa’d came to her, she agreed to teach her *Qirā’āt* on the very unusual condition that she would not get married. Sheikhah Umm al-Sa’d agreed to this condition. It was in this manner that she read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to Sheikhah Nafīṣah. At the age of 23, she completed her study of the 10 *Qirā’āt*.

Thereafter, she started teaching *Qirā’āt* in Alexandria. Because she was blind, she nothing preoccupied her except the Qur’ān and *Qirā’āt*. Her mind was thus engrossed with none other than the Qur’ān and the texts of *Tajwīd* and

⁵⁵ *Imtā’* Vol. 5 pg. 95.

Qirā'āt that she had memorised. It was therefore not unusual that she became an expert in these sciences. All over the world, the name of Umm al-Sa'd was known, not only for her expertise and proficiency in the science of *Qirā'āt*, but also for her high *sanad*. Men and women from all over the world travelled to read *Qirā'āt* to her. She would teach women from 8am until 2pm, and the men from 2pm till 8pm in the evening. They would only break for prayers, eating, and other necessary duties. In 1999, she spent 10 months in Riyadh where many read and benefited from her. For 60 years she continued teaching the Qur'ān in this manner. Towards the end of her life she stated: "60 years of memorising and revising the Qur'ān and its *Qirā'āt* has made it such that I cannot forget anything of it. I know every verse of the Qur'ān, in which *sūrah* it appears, which *juz* it is in, its *mutashābihāt* (similar verses), and how to read it in all its different *Qirā'āt*. It is as if I know the Qur'ān like my very name. I do not sense that I would forget or falter in it because there is nothing else I know except the Qur'ān and *Qirā'āt*."

The happiest day in the Sheikha's life would be the day a *khatm* of the Qur'ān was made, whether in one narration, one *Qirā'āh*, or all 10 *Qirā'āt*. It was a day everyone came together and joined in the meals prepared for this occasion.

After the demise of her teacher, she received a marriage proposal from one of the students who had completed the 10 *Qirā'āt* by her, Sheikh Muḥammad Farīd Nu'mān. He was also blind, like her, and had dedicated his life to Qur'ān. Though they remained married for 40 years, they had no children. However, between them, they had countless students. When she was asked

concerning her students, she replied that she could recall every single one of them, including what they had read to her.

Teacher:

- Nafisah bint Abū al-‘Ilā – she read the 10 *Qirā’āt* via the *Durrah* to her.

Students:

- Her husband, Muḥammad Farīd Nu‘mān.
- Aḥmad Na‘īna‘.
- ‘Abd Allah ibn Ṣāliḥ al-‘Ubayd.
- ‘Abd al-Ḥamīd Maṣṣūr.
- Aḥmad Ḥāmid Āli Ṭu‘aymah.

She died on 17 *Ramaḍān* 1427/9 October 2006.

Links to ‘Abd al-‘Azīz Kuḥayl via Nafīṣah and al-Khalījī;

from Muḥammad ‘Abd al-Ḥamīd:

Mauḥammad ‘Abd al-Ḥamīd ‘Abd Allah



He was well known for having one of the highest *sanads* in the world. His *sanad* equaled the *sanad* of Sheikh Aḥmad ‘Abd al-‘Azīz al-Zayyāt in that both had four persons between them and Ibrāhīm al-‘Ubaydī.

Sheikh Muḥammad ‘Abd al-Ḥamīd ‘Abd Allah hails from Alexandria. He was born on a 22 *Shawwāl* 1344/5 May 1926 in the village of Niqīdī, Egypt. Two years after his birth, his eye-sight weakened and he became blind. Through the guidance of his father and uncle, he had completely memorised the Qur’ān at the age of 10. In 1947, he went to Alexandria and embarked on his studies in the field of *Qirā’āt* at the hands of Sheikhaḥ Nafīṣah, daughter of Abū al-‘Ilā. He read the Qur’ān to her four times in the narration of Ḥafṣ. At her hands, he also memorised many of the texts of *Tajwīd* and *Qirā’āt*. They include the *Tuḥfah* of Jamzūrī, the *Muqaddimah* of Ibn al-Jazarī, the *Shātibīyyah*, the *Durrah* and the *Tayyibah*, amongst others. Thereafter he recited the Seven *Qirā’āt* to her, the first time individually (*Ifrādan*), and a second time combining all Seven (*Jam’an*). She gave him *ijāzah* on the 19 March 1951. He immediately embarked on the reciting the 10 *Qirā’āt* to her via the *Ṭarīq* of the *Durrah*, which he completed on 10 February 1953. Sheikh Muḥammad ‘Abd al-Raḥmān al-Khalījī, the Sheikh al-Qurrā’ in Alexandria, was witness to the

licensing (issuing of the *ijāzah*) on both occasions. This was followed by him reciting the 10 *Qirā'āt* via the *Ṭarīq* of the *Ṭayyibah* to her. In 1954, after rendering the *Qirā'āt* of Nāfi', Ibn Kathīr and Abū 'Amr al-Baṣrī to her individually via the *Ṭayyibah*, the Sheikhaḥ passed away. He continued reciting the 10 *Qirā'āt* via the *Ṭayyibah* to Sheikh al-Khalījī. On 17 August 1955, he received his *ijāzah* in these *Qirā'āt* via the *Ṭayyibah* from Sheikh al-Khalījī. He also recited to one of Sheikh al-Khalījī's senior students, Muḥammad al-Sayyid 'Alī who was astounded at the precision and ability of this reciter. Due to the demise of Sheikh Sayyid in 1974, he was unable to receive *ijāzah* from him.

When the institute of *Qirā'āt* was initially opened, Sheikh 'Abd al-Ḥamīd enrolled. In 1981, and after one year of study in a course which usually takes two years, he received his *ijāzah* for the narration of Ḥafṣ from the institute. In 1984, he also received his higher diploma (*'Āliyah*) in *Qirā'āt* from the institute. At that time, no specialisation Faculty dedicated to the study of *Qirā'āt* (*Takhaṣṣuṣ*) existed. Thus, the degree received by the Sheikh from the institute was the highest degree that could be achieved in the field of *Qirā'āt* during that time. He married in 1955 and had one son and two daughters.

In 1955, 48 reciters were interviewed to screen them for radio broadcasting. The Sheikh was amongst them. All 48 reciters were tested and only 12 passed. The remaining 12 were retested until only five remained. Sheikh 'Abd al-Ḥamīd attained the top position of these five. In 1962, a competition was held to select a reciter to record the entire Qur'ān in the narration of Warsh. The

Sheikh again received first position of the final six reciters. Unfortunately, due to unforeseen circumstances the recording was never completed.

The Sheikh traveled to Kuwait in 1963. In 1964 and 1966, he also visited Ghazzah. This was all during *Ramaḍān*. In 2000, he was invited to the Kingdom of Saudi Arabia by Sheikh ‘Abd Allah ibn Ṣālīḥ al-‘Ubayd. He was accompanied by Umm al-Sa’d who studied with him under the tutelage of Sheikhah Nafisah. He was later requested to take up residence in Riyadh. He stayed there for four years. Many in Riyadh learnt from him during this period.



Teachers:

- Sheikhah Nafisah bint Abū al-‘Ilā – he read to her the narration of Ḥaḍṣ four times. Thereafter, the Seven *Qirā’āt* twice, once individually

and a second time combining all Seven. He followed this by reading the 10 *Qirā'āt* to her via the *Ṭarīq* of the *Durrah*. Via the *Ṭayyibah*, he read to her the *Qirā'āt* of Nāfi', Ibn Kathīr and Abū 'Amr al-Baṣrī. He received *ijāzah* in all except what he read via the *Ṭayyibah*.

- Sheikh Muḥammad 'Abd al-Raḥmān al-Khalījī – he read the *'asharah kubrā* to him, receiving *ijāzah* and *sanad* from him.

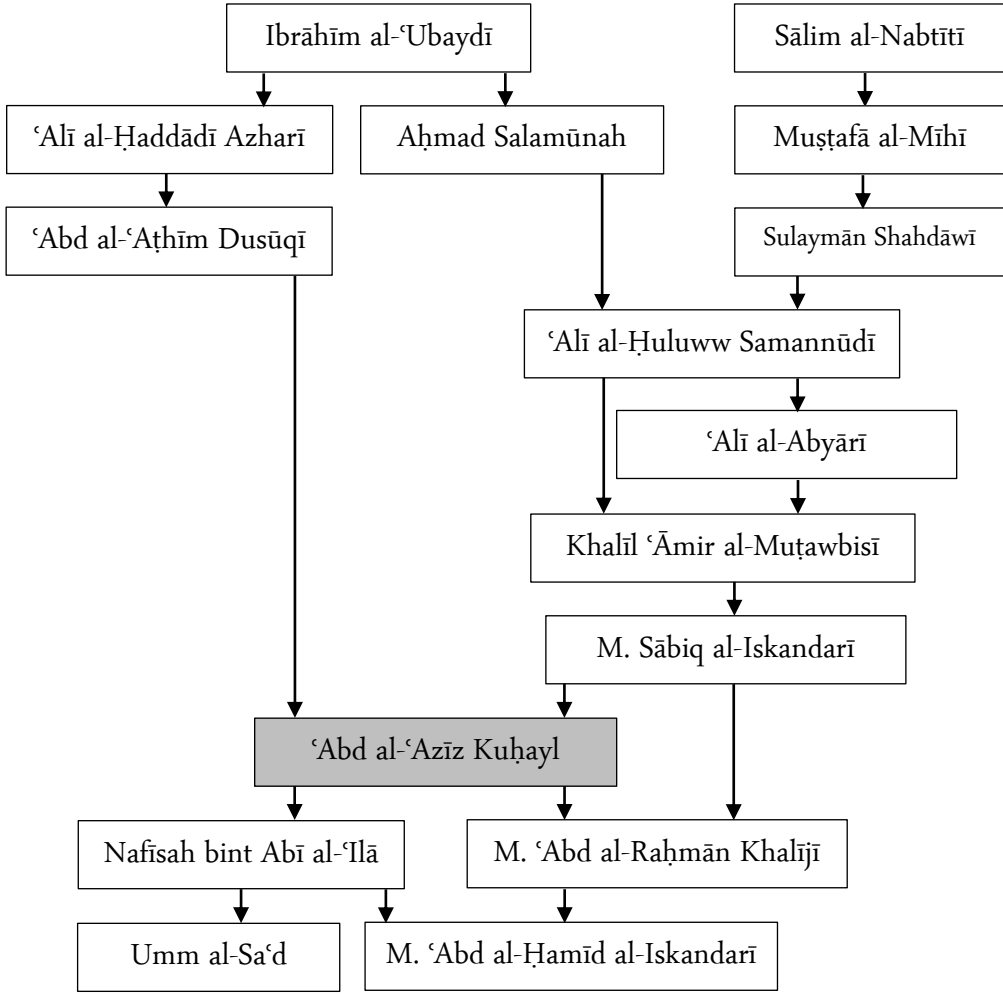
Students:

Via the *Ṭayyibah*:

- 'Abd Allah ibn Ṣāliḥ ibn Muḥammad al-'Ubayd.
- Sa'īd ibn Ṣāliḥ Zu'aymah.
- Ḥāmid ibn Aḥmad ibn Akram al-Bukhārī.

The Sheikh passed away in 2013.

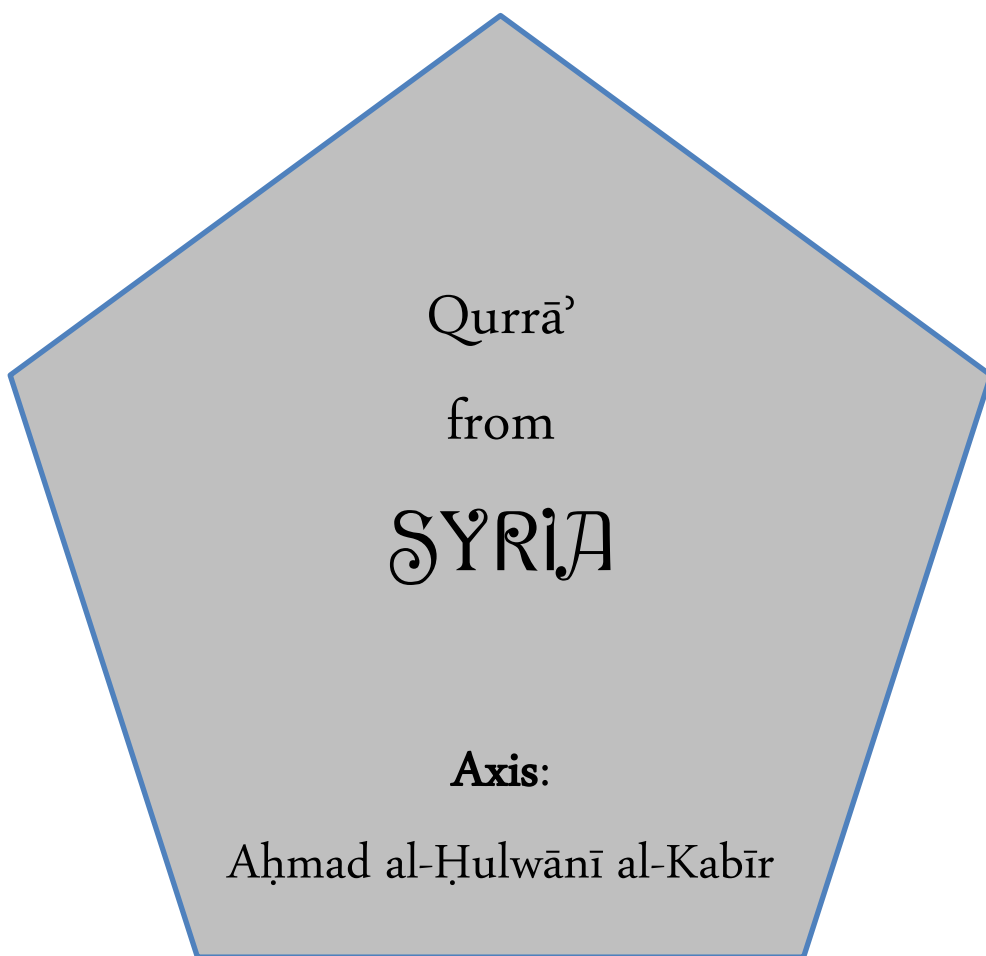
Asānīd of the Alexandrians to al-ʿUbaydī and Nabtītī



Note that the *asānīd* of the Alexandrians go via the Desoukī's (ʿAbd al-ʿAṭhīm al-Dusūqī), those from Cairo (Aḥmad Salamūnah) and those from Ṭanṭā (Muṣṭafā al-Mihī).

ʿAlī al-Ḥuluww al-Samannūdī's link to Aḥmad Salamūnah is only found in the *ijāzāt* of those in upper Egypt.⁵⁶

⁵⁶ *Kashkūl Ibn Shaʿbān* pg. 111.



Aḥmad Ḥulwānī al-Kabīr⁵⁷

He is Aḥmad ibn Muḥammad ‘Alī ibn Muḥammad Rifā‘ī Ḥulwānī, better known as Aḥmad Ḥulwānī al-Kabīr. He was called Aḥmad Ḥulwānī Kabīr (the senior Aḥmad Ḥulwānī) to distinguish between him and his grandson who had the same name. His grandson is referred to as Aḥmad Ḥulwānī al-Ṣaghīr. Born in 1228/1813, he was raised and educated by his father. He memorised the Qur’ān at the hands of Sheikh ‘Alī Rāḍī. He also read the Qur’ān and studied by ‘Abd al-Raḥmān al-Kuzbarī.

In 1837, he travelled to Mecca where he stayed for a few years. During this time he read to the *Sheikh al-Qurrā’* in Mecca, an Egyptian scholar of *Qirā’āt*, Sheikh Abū al-Fawz Aḥmad ibn Ramaḍān al-Marzūqī. Initially he read the narration of Ḥafṣ, then the Seven and the 10 *Qirā’āt* via the *Shāṭibiyyah*, the *Durrah*, and the *Ṭayyibah*. He also memorised the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah*, and other texts by Sheikh Aḥmad al-Marzūqī.

In 1841, he returned to Damascus and only remained for a short while when he was requested to fill the position of his teacher in Mecca who had just passed away. He then returned to Mecca where he stayed for approximately 13 years.

Thereafter, he returned to Syria where he started teaching the readings of the Qur’ān according to the Seven and 10 *Qirā’āt*. Being the sole teacher of *Qirā’āt* in Damascus during that time, people flocked to learn from him. In this

⁵⁷ *Tārīkh ‘Ulamā’ Dimashq* Vol. 1 pg. 78, *Al-Qirā’āt wa Kibār al-Qurrā’ fī Dimashq* pg 219, *Imtā‘ al-Fuḍalā’* Vol.2 pg. 226.

manner, he propagated the science of *Qirā'āt* throughout Syria and its surrounding areas. He is considered a revivalist of the science of *Qirā'āt* in Syria, as most *sanads* will go through him.

He was a jovial person and easy to talk to. Sheikh Aḥmad never worried much about worldly things and people enjoyed his company. He possessed an aura of piety. The Sheikh spent most of his spare time in the recitation of the Qur'ān.

Teachers:

- Abū al-Fawz Aḥmad ibn Ramaḍān ibn Maṣṣūr al-Marzūqī.
- 'Abd al-Raḥmān al-Kuzbarī.

Students:

- His son, Muḥammad Salīm al-Ḥulwānī.
- 'Abd Allah al-Munajjid.
- Aḥmad Duhmān.
- 'Abd al-Raḥīm Dibs wa Zayt.
- 'Abd al-Ghanī al-Bayṭār.

He died on 26 *Jamād al-Thānī* 1307/16 February 1890.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm:

Muḥammad Salīm al-Ḥulwānī⁵⁸



Muḥammad Salīm al-Ḥulwānī was the son of Aḥmad Ḥulwānī al-Kabīr. He furthered his father's legacy by propagating the science of *Qirā'āt* in Damascus after the demise of his father.

He was born in 1285/1868. He was brought up, reared and trained by his father. With his father's skilful tuition, he memorised the Qur'ān at the age of 10 and completed the 10 *Qirā'āt* at the young age of 14. He read countless *khatms* to his father in various narrations. At times, he combined multiple readings in one sitting. At the hands of his father he also memorised the *Shāṭibiyyah* and the *Durrah*.

At the age of 12, he had received permission from his father to teach what he had learnt of the Qur'ān, thus continuing the legacy of his father. At the demise of his father, it was obvious that his son, Muḥammad Salīm, would take his place.

Teachers:

- His father, Aḥmad al-Ḥulwānī al-Kabīr.

⁵⁸ *Tārīkh 'Ulamā' Dimashq* Vol. 2 pg. 603, *Al-Qirā'āt wa Kibār al-Qurrā' fī Dimashq* pg 227, *Imtā' al-Fuḍalā'* Vol. 4 pg. 169.

Students:

- His son, Aḥmad al-Ḥulwānī al-Ṣaghīr.
- Maḥmūd Fā'iz al-Dayr 'aṭānī.
- Ḥasan Ḥasan Dimashqiyyah.
- 'Abd al-'Azīz 'Uyūn al-Sūd.
- Bakrī Ṭarābīshī.
- Yāsīn Juwayjātī.
- Muḥammad Karayyim Rājīḥ – he memorised the *Shāṭibiyyah* by him.

He died in 1363/1944.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from Aḥmad al-Ḥulwānī al-Ṣaghīr:

Aḥmad Ḥulwānī al-Ṣaghīr⁵⁹

The son of Muḥammad Salīm al-Ḥulwānī, Aḥmad al-Ḥulwānī al-Ṣaghīr, continued the legacy of his father and grandfather. To distinguish between him and his grandfather who were both named Aḥmad, the one was called al-Kabīr (the senior) and the other al-Ṣaghīr (the junior) or Ḥafīd (the grandson). He was born in Damascus in 1321/1903 and brought up under the supervision and careful instruction of his father. It was no surprise then that he memorised the Qurʾān as well as reading all the 10 *Qirāʾāt* to his father. After his father's demise, he continued the great legacy handed to him by his father. This great legacy was continued by his contemporary, Sheikh Fāʾiz al-Dayrʿatānī.

Teachers:

- His father, Muḥammad Salīm al-Ḥulwānī.

Students:

- Muḥammad Karayyim Rājih.

He died in 1384/1963.

⁵⁹ *Tārīkh ʿUlamāʾ Dimashq* Vol. 2 pg. 777, *Al-Qirāʾāt wa Kibār al-Qurrāʾ fī Dimashq* pg 229, *Imtāʿ al-Fuḍalāʾ* Vol. 2 pg. 208.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from Maḥmūd Fā'iz al-Dayr'aṭānī:

Maḥmūd Fā'iz al-Dayr'aṭānī⁶⁰

Maḥmūd Fā'iz al-Dayr 'Aṭānī was born in 1312/1894. At a young age he had already memorised the Qur'ān at the hands of Sheikh Muḥammad Quṭb, an outstanding student of Sheikh Muḥammad Salīm al-Ḥulwānī. He then embarked on the memorisation of the *Shāṭibiyyah* at the hands of this Sheikh, as well as reading the Seven *Qirā'āt* to him. Thereafter, he started reading the 10 *Qirā'āt* to him but was unable to complete it due to the demise of the Sheikh. He then went to Sheikh Muḥammad Salīm al-Ḥulwānī and rendered the 10 *Qirā'āt* to him via the *Durrah*. Sheikh Maḥmūd subsequently memorised the *Tayyibah* and read the 10 *Qirā'āt* via this *Ṭarīq* to Sheikh Yāsīn Juwayjātī.

He had memorised so many books during his lifetime that he was considered an ocean of knowledge.

Teachers:

- Muḥammad Quṭb – he read the Seven *Qirā'āt* to him.
- Muḥammad Salīm al-Ḥulwānī – he read the 10 *Qirā'āt* via the *Durrah* to him.
- Yāsīn Juwayjātī – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.

⁶⁰ *Tārīkh 'Ulamā' Dimashq* Vol. 2 pg. 789, *Al-Qirā'āt wa Kibār al-Qurrā' fī Dimashq* pg. 230, *Imtā' al-Fuḍalā'* Vol. 4 pg. 592.

Students:

- Bakrī Ṭarābīshī – he read the 10 *Qirā'āt* to him.
- Muḥammad Ṭāhā Sukkar – he read the 10 *Qirā'āt* to him.
- Abū al-Ḥasan Muḥy al-Dīn Kurdī.
- Muḥammad Kurayyim Rājīḥ – he read the 10 *Qirā'āt* to him.
- ‘Abd al-Razzāq al-Ḥalabī – he read the narration of Ḥafṣ to him

He died in 1385/1965.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from ‘Abd al-‘Azīz ‘Uyūn al-Sūd:

‘Abd al-‘Azīz ‘Uyūn al-Sūd⁶¹

His full name is ‘Abd al-‘Azīz ibn Muḥammad ‘Ali ibn ‘Abd al-Ghanī ‘Uyūn al-Sūd. He was the *Sheikh al-Qurrā’* of Ḥimṣ, born in 1335/1916. At a young age he memorised the Qur’ān and read the Seven *Qirā’āt* to an Egyptian, Sheikh Sulaymān al-Fariskūrī. Thereafter, he memorised the *Durrah* and the *Tayyibah*, travelled to Damascus and read



the 10 *Qirā’āt* via the *Shāṭibiyyah* and *Durrah* to the *Sheikh al-Qurrā’* there, Muḥammad Salīm al-Ḥulwānī. He also read the 10 *Qirā’āt* via the *Tayyibah* to Sheikh ‘Abd al-Qādir Quwaydir. After performing ḥajj, he stayed in Mecca for a while and read to the *Sheikh al-Qurrā’* there, Aḥmad ibn Ḥāmid al-Tijī. Under the expertise of Sheikh Aḥmad al-Tijī, he also studied the 14 *Qirā’āt* and *Fawā’id al-Mu‘tabarah* by Sheikh al-Mutawallī. He then travelled to Egypt to read to the teacher of Sheikh al-Tijī, the illustrious scholar of *Qirā’āt*, ‘Ali ibn Muḥammad al-Ḍabbā’. At his hands he also studied the *Jazariyyah*, the *Shāṭibiyyah*, the *‘Aqīlah*, *Nāṭḥimat al-Zuhr*, and many other works of *Qirā’āt*.

Sheikh Muḥammad Tamīm al-Zu‘bī relates that Sheikh ‘Abd al-‘Azīz cared little about worldly vanities, he possessed knowledge and acted upon it, he never spoke ill of anyone, and he spent the time between Maghrib and ‘Ishā’

⁶¹ *Tārīkh ‘Ulamā’ Dimashq* Vol. 2 pg. 942, *Al-Qirā’āt wa Kibār al-Qurrā’ fī Dimashq* pg 232, *Imtā’ al-Fuḍalā’* Vol. 3 pg. 160.

in prayer and supplication of Allah. After the *Fajr* Prayer, Sheikh ‘Abd al-‘Azīz would teach and thereafter answer various *fatāwas* (legal verdicts) which were forwarded to him. Sheikh ‘Abd al-‘Azīz had an excellent memory. It is said that he had memorised the six famous Ḥadīth books; *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *al-Tirmidhī*, *Abū Dāwūd*, *Ibn Mājah* and *Al-Nāsā’ī*. In addition to having memorised scores of other books in different fields, he had also memorised the Qur’ān in 28 days. Sheikh Ayman Suwayd relates that he always respected the *muṣḥaf* and would place it above any other book, making sure that nothing else was placed on top of it.

None could compare with him in terms of his character and knowledge. He loved guests and would honour them in every way when they visited. The Sheikh specially built a guestroom next to his house to accommodate them. The Sheikh was not wealthy, and many a time was forced to sell some of his goods to maintain his guests.

The Sheikh held a special place in his heart for students, held them in high esteem, and gave much of his time for them. He was a personality loved by all people. Many vied to constantly remain in his company. Sheikh ‘Abd al-‘Azīz did not laugh much, and was always busy with various litanies, recitation of the Qur’ān and prayer. It is related that he never performed prayer except in congregation, whether at home or on travel. The Sheikh upheld the night prayer (*tahujjud*) and possessed an immense love for the Prophet ﷺ, exerting every effort to act upon his *Sunnah*. He reported seeing the Prophet ﷺ many times in his dreams.

He never partook in meals alone. If there was none to eat with him, he would instruct his son to stand at the door and call someone to eat with him. After arriving in Egypt, he knocked on Sheikh ‘Ali al-Ḍabbā’s door and told him that he wanted to study *Qirā’āt* by him. Sheikh al-Ḍabbā’ immediately agreed and told him that he saw the Prophet ﷺ in a dream, who told him that his son would be coming to him.⁶²

Sheikh ‘Abd al-‘Azīz, though being an expert and scholar in many fields, had the utmost humility towards all; scholars, as well as students. He spoke only good of other scholars. When in their company, it was clear that the Sheikh’s knowledge transcended that of his contemporaries. On one occasion, he met the *Sheikh al-Azhar*, Dr ‘Abd al-Ḥalīm Maḥmūd, and the Deputy Prime Minister of the Republic. During their meeting, the discussion centered on the Day of Resurrection. Sheikh ‘Abd al-‘Azīz presented a detailed description on the topic with proofs, as well as scholarly citations. All present were amazed and stunned by the Sheikh’s knowledge. The Deputy Prime Minister stated afterwards: “He has overwhelmed me!”

Teachers:

- Muḥammad Salīm al-Ḥulwānī.
- ‘Abd al-Qādir Quwaydir.
- Aḥmad ibn Ḥāmid al-Tijī.
- ‘Ali ibn Muḥammad al-Ḍabbā’.

⁶² *Muslim Scholars of the 20th Century* pg. 320.

Students:

- ‘Abd al-Ghaffār al-Durūbī – he read the 10 *Qirā’āt* via the *Durrah* to him.
- Sa‘īd al-‘Abd Allah, the *Sheikh al-Qurrā’* of Ḥimāh.
- Muḥy al-Dīn Kurdī – he read the narration of Warsh via Aṣbahānī to him.
- Muḥammad Tamīm al-Zu‘bī.
- Ayman Rushdī Suwayd.

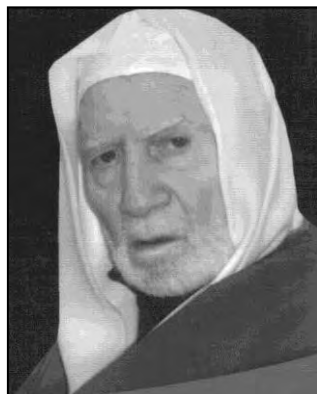
On 13 *Ṣafar* 1399/12 January 1979, he stood up for *tahajjud* as normal, and passed away in prostration.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from al-Dayr‘aṭānī:

Muḥammad Ṭāhā Sukkar⁶³

He is Muḥammad ibn Ṭāhā ibn ‘Abd al-Qādir ibn Muṣṭafā ibn Mūsā Sukkar. Lineage links this illustrious Sheikh to the grandson of the Prophet ﷺ, Ḥusayn رضي الله عنه. He was born in 1341/1922.



His father died when he was five years old. While still a young boy, he was present in a lesson being taught from *Mishkāṭ al-Maṣābiḥ*, and they were discussing the virtues of one who reads and memorises the Qur’ān. Being deeply affected by what he heard, he embarked on the memorisation of the Qur’ān.

During the month of *Ramaḍān*, he would never miss the *Tarāwīḥ* Prayers. The imam at that time was Sheikh Yāsīn Juwayjātī. Sheikh Yāsīn noticed this youngster that was always present for *Tarāwīḥ* and one night asked him: “Why do you always remain for the entire *Ṣalāh* of *Tarāwīḥ*?” Sheikh Ṭāhā replied that he was revising the Qur’ān. Sheikh Yāsīn: “How much of the Qur’ān have you memorised?” Sheikh Ṭāhā replied: “The entire Qur’ān.” Sheikh Yāsīn was amazed by this and further enquired: “By who did you memorise the Qur’ān?” Sheikh Ṭāhā answered: “By my mother.” Sheikh Yāsīn: “Who did your mother recite to?” Sheikh Ṭāhā said: “To nobody, but she is able to recite fluently.” Sheikh Yāsīn: “That is not sufficient for one like

⁶³ *Imtā‘ al-Fuḍalā’* Vol. 4 pg. 211.

yourself. You need to find an expert teacher of the Qurʾān to recite to.” Thereafter, Sheikh Ṭāhā enrolled at one of the *madrasahs* of Sheikh Yāsīn and memorised many books of *Tajwīd* and *Qirāʾāt*, as well as read the 10 *Qirāʾāt*.

Teachers:

- Fāʾiz al-Dayrʾaṭānī – he read the 10 *Qirāʾāt* to him.

Students:

- Sāmīr Mamdūḥ al-Naṣṣ.
- Ṣafwān Dāwūdī.
- Ayman Rushdī Suwayd.



Ayman Suwayd with Ṭāhā Sukkar

The Sheikh died on 11 *Shabān* 1429/13 August 2008.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from al-Dayr‘aṭānī:

Abū al-Ḥasan Muḥy al-Dīn al-Kurdī⁶⁴

His full name is Muḥy al-Dīn ibn Ḥasan ibn Mar‘ī ibn Ḥasan Āghā ibn ‘Alī al-Kurdī al-Dārī. Al-Dārī links the Sheikh to Dārah, a place in Turkey. The Sheikh was born on 1331/1912 in Damascus, and brought up under the care and supervision of his parents; specifically his mother, a woman known for her piety. She would spend her days fasting, and the hours of her night standing in prayer to her Lord. At the early age of six he had completed his first rendition of the entire Qur’ān.



Due to circumstances, he was forced to work with his father. However, this did not hinder the enthusiasm of the Sheikh to memorise the Qur’ān. At the age of 12 he enrolled at the *madrasah* of Sheikh ‘Izz al-Dīn ‘Irqūsī, a student of Sheikh Aḥmad Duhmān, who read to Aḥmad al-Ḥulwānī al-Kabīr,⁶⁵ who in turn read to Ibrāhīm al-‘Ubaydī. He would go with his father to work and, during the day, he would squeeze in time to memorise whatever he could of the Qur’ān. After work he would go to Sheikh ‘Izz al-Dīn and present whatever he had memorised. When he reached *Sūrah Ṭāhā*, he traveled with

⁶⁴ *Imtā‘ al-Fuḍalā’* Vol. 4 pg. 608.

⁶⁵ Aḥmad Duhmān read to Aḥmad al-Ḥulwānī al-Kabīr. See *Tārīkh ‘Ulamā’ Dimashq* Vol. 1 pg. 406 and *ijāzah* of Muḥammad Tawfīq Muḥammad Rāghib al-Bābā to Ḥusayn Aḥmad ‘Asīrān. Sheikh ‘Abd Allah ibn Šāliḥ al-‘Ubayd mentions that he read to Aḥmad al-Marzūqī. See *al-Imtā‘ bi Dhikri Ba‘d Kutub al-Samā‘* pg. 41. The former seems to be more correct. Allah knows best.

his father to Amān on business for a period of time. Upon his return to Damascus, he again presented himself before Sheikh ‘Izz al-Dīn and completed his memorisation of the Qur’ān at the age of 17.

Due to the Sheikh’s exceptional recitation of the Qur’ān, Sheikh ‘Izz al-Dīn had a special fondness for Sheikh Abu al-Ḥasan allowing him to read a *khatm* in the narration of Ḥafṣ. After receiving *ijāzah* from Sheikh ‘Izz al-Dīn, he continued his studies of Qur’ān with him. He recalls that there were days when he recited 10 *juz* to Sheikh ‘Izz al-Dīn in one sitting.

When Sheikh Fā’iz al-Dayr’aṭānī heard the Sheikh’s recitation, he allowed him to combine all 10 readings to him. Together with his contemporary, Sheikh Muḥammad Ṭāhā Sukkar, they rendered the entire Qur’ān in all 10 readings to Sheikh al-Dayr’aṭānī. He completed this when he was 30 years of age.

Teachers:

- ‘Izz al-Dīn ‘Irqūsī – Sheikh Abū al-Ḥasan memorised the Qur’ān by him and received *ijāzah* for the narration of Ḥafṣ.
- Maḥmūd Fā’iz al-Dayr’aṭānī – he memorised the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah* and other books of *Qira’at* by him. He also read the entire Qur’ān in all 10 *Qira’at* to him.
- ‘Abd al-‘Azīz ‘Uyūn al-Sūd – he read the narration of Warsh via the *Ṭarīq* of Aṣbahānī to him.

Students:

- Dr Ayman Rushdi Suwayd.

- Muḥammad Tamīm al-Zu‘bī.
- ‘Abd Allah Ṣāliḥ ‘Ubayd.

Sheikh Abū al-Ḥasan Muḥy al-Dīn al-Kurdī passed away on Friday night 13 *Sha‘bān* 1430/7 August 2009.

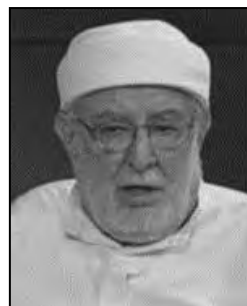
Links to Aḥmad al-Ḥulwānī al-Kabīr via

Muḥammad Salīm/al-Dayr'aṭānī;

from Bakrī al-Ṭarābīshī:

Bakrī Ṭarābīshī⁶⁶

Bakrī ibn 'Abd al-Majīd ibn Bakrī al-Ṭarābīshī was born on 18 *Rabi' al-Awwal* 1338/11 December 1919. The Sheikh was born into an environment of knowledge as his father was a well known scholar of his time. It was under the supervision of his father that he gained his initial studies of *dīn*.



Sheikh Bakrī Ṭarābīshī was the last living student of Sheikh Muḥammad Salīm al-Ḥulwānī, and was considered as holding one of the highest *sanads* in the world during his time.

Teachers:

- 'Izz al-Dīn 'Irqsūsī – he memorised the Qur'ān by him.
- Muḥammad Salīm al-Ḥulwānī – he read the Seven *Qirā'āt* to him. He also received *ijāzah* from him in the 10 *Qirā'āt* via the *Durrah*.
- Maḥmūd Fā'iz al-Dayr'aṭānī – he read the 10 *Qirā'āt* via the *Durrah* to him.

⁶⁶ *Imtā' al-Fuḍalā'* Vol. 2 pg. 393.

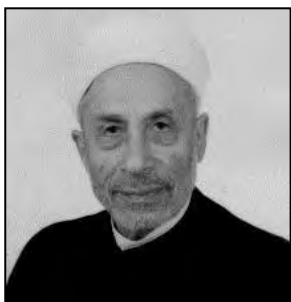
Students:

- Ḥasan Muṣṭafā al-Warrāqī – he read the *Qirā'ah* of ‘Āṣim to him.
- ‘Abd Allah ibn Ṣāliḥ ibn Muḥammad al-‘Ubayd – he received *ijāzah* from him in the 10 *Qirā'āt* via the *Durrah*.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from al-Dayr‘aṭānī and Aḥmad al-Ḥulwānī al-Ṣaghīr:

Muḥammad Kurayyim Rājih⁶⁷



Muḥammad Kurayyim Rājih ibn Sa‘īd, the *Sheikh al-Qurrā’* of Damascus was born on 1344/1926.

From a very tender age he had already started his Islamic studies at the *madrasahs*, including the recitation of the Qur’ān. With the advice of his mother he went to a mosque in Maydān to study under its imam, Sheikh Ḥusayn Khaṭṭāb. At his hands he memorised the Qur’ān, as well as certain books in *Fiqh* and Arabic grammar. Noticing the brilliance of Sheikh Kurayyim, Sheikh Ḥusayn took him to his teacher, Sheikh Ḥasan Ḥabannakah. Here he stayed in a room of the mosque and studied many sciences with Sheikh Ḥabannakah until his teacher became old and feeble. Thereafter, he enrolled at the University of Damascus and received his degree. He subsequently furthered his studies at the University and later graduated.

He was then appointed as a teacher at *madrasahs*, as a lecturer at the universities, an imam of a number of mosques, as well as a *mufti*. After the demise of his teacher, Sheikh Ḥusayn Khaṭṭāb, he was chosen as the *Sheikh al-Qurrā’* of Damascus.

He has a few written works attributed to him in various fields, including *Fiqh* and Hadith.

⁶⁷ *Imtā‘ al-Fuḍalā’* Vol. 4 pg. 395.

Teachers:

- Ḥusayn Khaṭṭāb – he memorised the Qurʾān by him, as well as other Islamic sciences.
- Muḥammad Salīm al-Ḥulwānī – he memorised the *Shāṭibiyyah* with him, and read a portion of its commentary by Ibn al-Qāṣiḥ.
- Aḥmad Salīm al-Ḥulwānī al-Ṣaghīr – he read the 10 *Qirāʾāt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Maḥmūd Fāʾiz al-Dayrʿaṭānī – he read the 10 *Qirāʾāt* via the *Shāṭibiyyah* and the *Durrah* to him.
- ʿAbd al-Qādir Quwaydir al-ʿArbīnī – he read the 10 *Qirāʾāt* via the *Ṭayyibah* to him.

Students:

- Muḥammad Fahd Khārūf – he was one of the first to print the Qurʾān with all 14 *Qirāʾāt* in the margin.

The Sheikh is still alive and continues teaching as the *Sheikh al-Qurrāʾ* of Damascus.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from ‘Abd al-‘Azīz al-Sūd:

Ayman Rushdi Suwayd⁶⁸



He is Ayman ibn Rushdī ibn Muḥammad Amīn Suwayd. He was born in Damascus, Syria, on 10 *Dhū al-Qa‘dah* 1374/29 June 1955.

He left his engineering studies at the University of Damasas and dedicated his life to the study of the Qur’ān. After completing its memorisation, he continued to study the Seven and the 10 *Qirā’āt*. He later continued his studies at the Azhar University in Egypt.

Towards the end of 1980, he settled in Jeddah where he taught the Qur’ān. He enrolled at Umm al-Qurā University in Mecca where he later received his doctorate. He also received his doctorate from the Azhar University in Egypt.

His positions included being a presenter on the Iqra’ television channel, presenting the weekly programs, “How should we recite the Qur’ān” and “Correct and sound Qur’ānic recitation”. Many people across the world benefit from the knowledge and expertise of this skilled scholar as host of these programs, which deal with correcting one’s recitation of the Qur’ān as well as the reciting the Qur’ān in the narration of Warsh. He has also overseen successful academic projects regarding the Qur’ān in France, America and

⁶⁸ *Imtā‘ al-Fuḍalā’* Vol. 1 pg. 513.

other parts of the world. He serves as aid and head of the Academic Department of the International Organization for the Memorisation of the Qur'ān, in Jeddah. He has also served on the panel of judges in various International competitions in Jeddah, Bahrain, and Dubai, amongst others.

He has many written works and has edited many books which include:

- *Al-Bayān fī Ḥukm Qirā'ah al-Qur'ān bi al-Alḥān.*
- A study on *Nabr*.
- Commentary on *Talkhīṣ Ṣarīḥ al-Naṣṣ*, originally written by 'Abd al-'Azīz 'Uyūn al-Sūd.
- Editing of the *Tadhkirah* by Ṭāhir ibn Ghalbūn.
- Editing of the *Jazariyyah*.
- *Al-Salāsīl al-Dhahabiyyah*.
- Editing of the *Nashr*.

The Sheikh has many of his lessons in both audio and visual formats, from which many people benefit. He has edited many of the books upon which the *Nashr* of Ibn al-Jazarī is based, such as the *Tadhkirah* of Ṭāhir Ibn Ghalbūn.

Teachers:

- Abū al-Ḥasan Muḥy al-Dīn al-Kurdī al-Dimashqī – he read the narration of Ḥafṣ via the *Shāṭibiyyah* and the 10 *Qirā'āt* via the

Shāṭibiyyah and the *Durrah* to him. He also studied the *Shāṭibiyyah* and the *Durrah* by this exceptional teacher of the Qur'ān.

- Muḥammad Ṭāhā Sukkar – he read the narration of Ḥafṣ to him via the *Shāṭibiyyah*.
- ‘Abd al-‘Azīz ‘Uyūn al-Sūd, the *Sheikh al-Qurrā*’ of Ḥims – he read the narration of Ḥafṣ via the *Ṭayyibah* and the 10 *Qirā’āt* via the *Ṭayyibah* to him. He also studied many other books with him including the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah*, *Al-Fawā’id al-Mu’tabarah* on the *Shādhdh Qirā’āt*, amongst others.
- Aḥmad ‘Abd al-‘Azīz al-Zayyāt – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him. This he did in the very house of Sheikh al-Zayyāt. His completion was witnessed by Sheikh Aḥmad Aḥmad Muṣṭafā Abū Ḥasan and Sheikh ‘Abd al-Fattāḥ al-Marṣafī.
- Ibrāhīm ‘Alī al-Samannūdī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him. He also studied the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah*, as well as the *Shādhdh Qirā’āt* according to *Fawā’id al-Mu’tabarah* by him.
- Sheikh ‘Āmir al-Sayyid ‘Uthmān – he read *Sūrat al-Fātiḥah* and *Sūrat al-Baqarah* incorporating the 10 *Qirā’āt* via the *Ṭayyibah* to him, receiving *sanad* and *ijāzah* from the Sheikh. He also studied the *Shāṭibiyyah*, the *Durrah*, and the *Ṭayyibah* with him.
- Fataḥ Muḥammad al-Pānīpatī – he read the first half of the *Ṭayyibah* to him from memory.

- Ḥabīb al-Raḥmān al-Aṭḥamī – he read the entire *Ṣaḥīḥ al-Bukhārī* to him.
- Rashīd Aḥmad ibn Ḥabīb al-Raḥmān al-Aṭḥamī – he read the *Ṣaḥīḥ Muslim*, the *Sunan of Tirmidhī*, and *Mishkāt al-Maṣābiḥ* to him.
- Muḥammad Yāsīn al-Fādānī – he read the entire *Ṣaḥīḥ al-Bukhārī* and the *Sunan* of Abū Dāwūd to him. He also read most of *Sunan al-Nasāʾī* to him. He received *ijāzah ʿāmmah* from Sheikh Fādānī.

Students:

- Ashraf Fuʾād Ṭalʿat – he read the narration of Ḥafṣ to him.
- His wife, Sheikhah Riḥāb bint Muḥammad Mufīd Shaqaqī.

Links to Aḥmad al-Ḥulwānī al-Kabīr via Muḥammad Salīm;

from ‘Abd al-‘Azīz al-Sūd:

Muḥammad Tamīm al-Zu‘bī⁶⁹



He is Muḥammad Tamīm ibn Muṣṭafā ‘Āṣim al-Zu‘bī al-Ḥasanī al-Ḥimṣī. Sheikh Muḥammad Tamīm was born in Ḥimṣ, Syria.

At a young and tender age, his father enrolled him at the *madrasahs* and schools

in Ḥimṣ where he started his early studies of *dīn*. The Sheikh recalls that when Egypt established their radio station, many of their recitals were broadcast and heard in Syria. These melodious recitals encouraged the young Sheikh to enthusiastically memorise the required verses for his classes. On his own he memorised the Qur’ān, not revealing it to anyone, including his father. By the age of 13, he had memorised the Qur’ān, the *Muqaddimat al-Jazariyyah*, the *Tayyibah*, and many other texts of *Tajwīd* and *Qirā’āt*. He continued studying various fields of the Qur’ān like *Rasm*, the Verse-counts, and so forth, under the experts of his time, including Sheikh ‘Abd al-‘Azīz ‘Uyūn al-Sūd. It was this teacher who impacted most in the life and studies of Sheikh Muḥammad Tamīm. He relates that Sheikh ‘Abd al-‘Azīz cared little about worldly vanities, he possessed knowledge and acted upon it, he never spoke ill of anyone, and he spent the time between *Maghrib* and *‘Ishā’* in prayer and supplication of Allah. After *Fajr*, Sheikh ‘Abd al-‘Azīz would teach and thereafter answer

⁶⁹ *Imtā‘ al-Fuḍalā’* Vol. 1 pg. 367.

various *fatwas* which were forwarded to him. Sheikh ‘Abd al-‘Azīz had an excellent memory. He had memorised countless books in different fields. More significantly, he had memorised the Qur’ān in 28 days.

This exemplary teacher of the Qur’ān travelled, read and studied with the choicest teachers of his time. His duties include the revising and verification of the *maṣāʾif* for printing (in Medina), a teacher in the *Ḥaram* of Medina, as well as a lecturer in various institutes in Saudi Arabia. He also served as a judge in many international competitions including Dubai, Sudan, and Saudi Arabia itself.

His written works include:

- The editing of the *Shāṭibiyyah*.
- The editing of the *Durrah*.
- The editing of the *Ṭayyibah*.
- *Faṭḥ al-Muta‘ālī* on the 10 *Qirā’āt*.
- The editing of *Tanqīḥ Faṭḥ al-Karīm*.

Teachers:

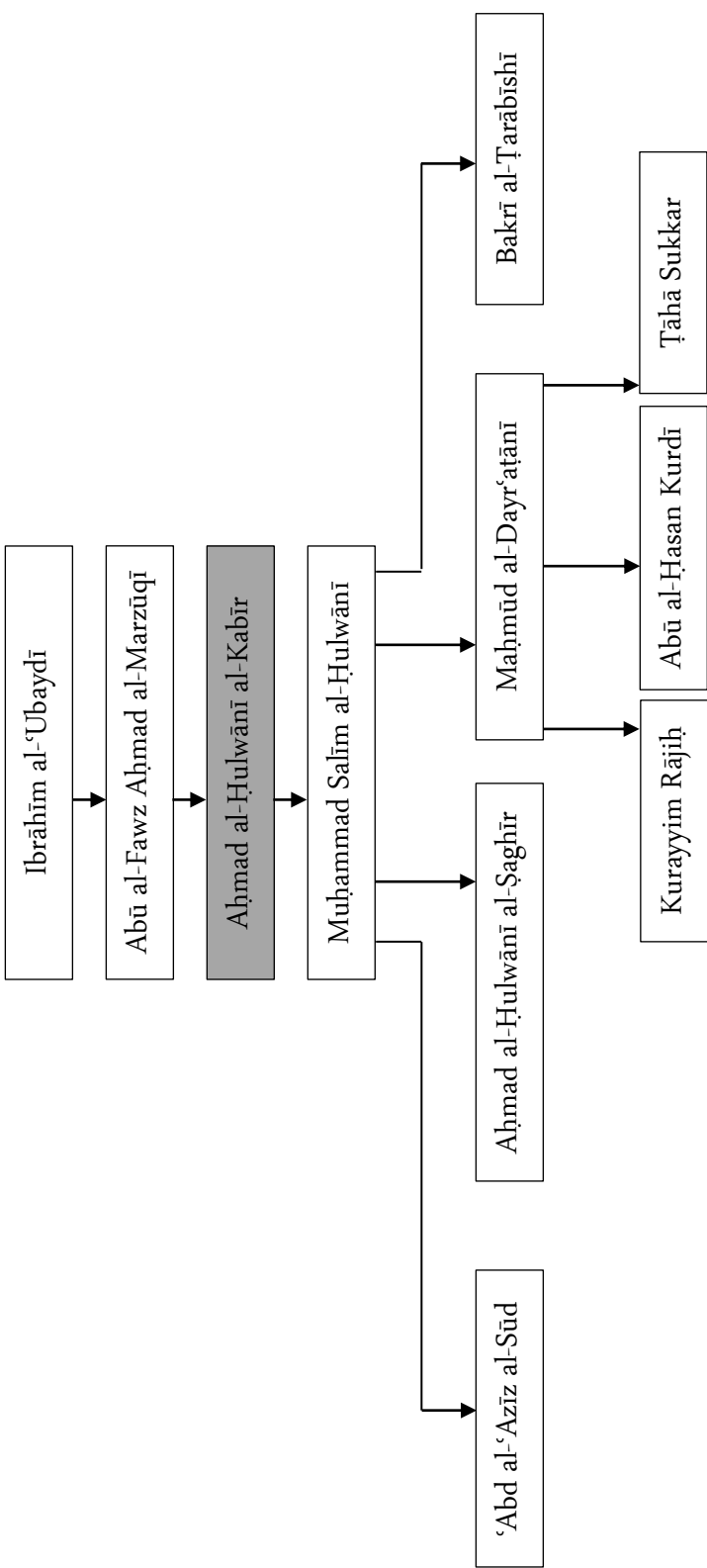
- ‘Abd al-‘Azīz ‘Uyūn al-Sūd – he read the narration of Ḥafṣ, the *Muqaddimat al-Jazariyyah*, and many other texts of *Qirā’āt* to the Sheikh. He also read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Abū al-Ḥasan Muḥy al-Dīn al-Kurdī – he read the narration of Ḥafṣ and the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.

- ‘Abd al-Fattāḥ al-Marṣafī – he read the 10 *Qirā’āt* via the *Ṭayyibah* and many other books in the field of *Qirā’āt* to him.
- Aḥmad ‘Abd al-‘Azīz Zayyāt – he read the Seven *Qirā’āt* via the *Shāṭibiyyah* and the 10 *Qirā’āt* via the *Ṭayyibah* to him. This *khatm* he completed to the Sheikh in 25 days in 1981. In the following year he read the Four *Shādhah Qirā’āt* to him.
- ‘Āmir al-Sayyid ‘Uthmān – he read *Sūrat al-Fātiḥah* and *Sūrat al-Baqarah* to him in all 10 *Qirā’āt* via the *Ṭayyibah*. He also received *ijāzah* from the Sheikh for all his written works.
- Ibrāhīm al-Samannūdī – he read a portion of the Qur’ān to him in the 14 *Qirā’āt*. He also received *ijāzah* from the Sheikh for all his written works.
- Fataḥ Muḥammad al-Pānīpatī – he read the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah*, *Fawā’id al-Mu’tabarah*, and other texts to him.

Students:

- ‘Abd Allah al-Jār Allah.

Asānīd of the Syrians to al-ʿUbaydī





Qurra'

from

INDIA/PAKISTAN

Axis:

'Abd al-Rahmān al-Makkī

‘Abd Allah al-Makki⁷⁰

Due to the oppression of the people in India by the English occupation, Qāri ‘Abd Allah moved to Mecca with his father Muḥammad Bashīr Khan in 1284/1867. Bashīr Khan had three sons: Muḥammad ‘Abd Allah, Muḥammad ‘Abd al-Raḥmān and Muḥammad Ḥabīb al-Raḥmān. In Mecca he ensured that they all received a good education.

He studied various sciences under Moulana Raḥmat Allah al-Kayrānway in the *Ḥaram* of Mecca and in Madrasat al-Ṣawlatiyyah. It was his fervent efforts in the field of *Qirā’āt* that resulted in him rendering the Qur’ān according to the Seven and 10 *Qirā’āt* via the *Ṭarīq* of the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah* to the Egyptian expert, Sheikh Ibrāhīm Sa’d. After mastering these sciences he was appointed as teacher of *Tajwīd* and *Qirā’āt* in Madrasat al-Ṣawlatiyyah.

He would practice *Qirā’āt* (*mashq*) for one hour as his daily routine. He would tell his students: “If this (practice) does not become a regular habit (for a reciter) then he will never control his ability in recitation and pronunciation. Therefore, every reciter should not neglect his daily practice (*mashq*).”

He got married in Mecca and stayed there till the end of his days. He taught and served the Qur’ān until his last breath. He died in 1337/1919.

⁷⁰ *A’lām al-Makkiyyīn* Vol.2 pg. 748. *Tadhkiratu Qāriyāne Hind* Vol.1 pg. 233.

Teachers:

- Moulana Raḥmat Allah al-Kayrānway – he was an ardent student of Moulana Kayrānway under whom he studied various sciences of Islam.
- Sheikh Ebrāhīm Sa’d – he read the Seven and 10 *Qirā’āt* to him.

Students:

- Moulana Ashraf ‘Ali al-Thānawī – he received *ijāzah* from Qāri ‘Abd Allah in *Qirā’āt* and for Qur’ān.⁷¹
- Qāri ‘Abd al-Raḥmān al-Makkī, brother of Qāri ‘Abd Allah – he read the Seven and 10 *Qirā’āt* to him.
- ‘Abd al-Mālik ibn Sheikh Jīwan – he read the narration of Ḥafṣ to him.

⁷¹ See *ijāzah* of Moulana Muḥammad ‘Ubayd Allah, rector of the University of Lahore from Moulana Ashraf to Moulana ‘Alā’ al-Dīn al-Afghānī.

‘Abd al-Raḥmān al-Makkī⁷²

He is known as the teacher of all teachers in India (أُسْتَاذُ أَسَاتِذَةِ الْهِنْدِ). It is upon him that most *sanads* of *Qirā’āt* in India revolve. Qāri ‘Abd al-Raḥmān, the son of Muḥammad Bashīr Khan, was born in India. Due to the English colonisation of India and their oppression of the indigenous peoples, Muḥammad Bashīr Khan felt it best if they settled elsewhere. Through Allah’s guidance, Bashīr Khan and the remainder of his family settled in the holy land of Mecca in 1867.

Here he studied under the auspices of many experts. It was in this sacred place that Qāri ‘Abd al-Raḥmān memorised the Qur’ān with various other texts in the field of *Tajwīd*. He embarked on the study of *Qirā’āt* after he had successfully memorised the *Shatibiyyah*, the *Durrah* and the *Ṭayyibah*. This he accomplished under the tutelage of his brother and teacher, Qāri ‘Abd Allah al-Makkī, to whom he read the Seven and 10 *Qirā’āt* via the *Ṭarīq* of the *Durrah* and the *Ṭayyibah*. With the council of his seniors, he returned to India to impart the knowledge he had gained in Mecca.

In 1883, he returned to Kampur, India, where he taught in the *madrasah* of Moulana Aḥmad Ḥasan. He later settled in Ilāha-ābād and taught in Madrasah Iḥya’ al-‘Ulūm. Even though he had a fervent aspiration to pass on his knowledge, the students were lazy and had little desire to learn. Qāri ‘Abd al-Raḥmān therefore contemplated his return to Mecca and preparations for the journey were made. The bags were packed and transport arranged; all that

⁷² *A’lām al-Makkiyyīn* Vol.2 pg. 748. *Tadhkiratu Qāriyāne Hind* Vol.1 pg. 233. *Imtā’ al-Fuḍalā’* Vol. 2 pg. 312. *Husn al-Muḥāḍarāt* Vol. 2 pg. 217.

remained was one more night that he would spend in India. That very night he saw the Messenger of Allah ﷺ in his dream who said to him: “‘Abd al-Raḥmān! Remain in India. We intend to take lots of work from you.” Upon awakening the next morning, bags were unpacked and all preparations for the journey were cancelled.

With lots of effort by Qāri ‘Abd al-Raḥmān, people slowly became aware of his expertise and his knowledge, and sent their children to learn from him. Many scholars also presented themselves as students at the hands of Qāri ‘Abd al-Raḥmān. People from all over India flocked to study by him, and any effort to put an exact number to his students would be an impossible task. It was through his efforts, sincerity and expertise in these fields that the science of *Qirā’āt* spread throughout India.

He had an excellent memory and memorised many texts in the field of *Tajwīd* and *Qirā’āt*. Details regarding any *Qirā’ah*, *Riwāyah* or *Ṭarīq* were easily recalled by him when asked. His recitation was simple, abiding by the rules of *Tajwīd*. There was no exertion and difficulty by him in any of his pronunciations, reciting with total ease.

During the month of *Ramaḍān*, he performed the *Tarāwīh* Prayers himself. Notwithstanding that he read at a fast pace, every letter and vowel sign was clearly heard. It is mentioned on one occasion, as he reached the completion of the entire rendition of the Qur’ān, he had forgotten to read *Sūrat al-Humazah*. After *ṣalāh* he was reminded that a *sūrah* had been left out. To this he replied: “It is true that the Qur’ān conquers (all). Man has no ability in overpowering it.” He repeated the *ṣalāh* and added the *sūrah* he had missed.

He was punctual with many of his supererogatory (*nafl*) prayers such as *Ishrāq*, *Duḥā* and *Tahajjud*. It is said that in each of these prayers he would complete various renditions of the Qur’ān.

After returning to India, through Allah’s grace, he performed ḥajj twice. In his latter days he yearned to return to Medina, the city of his beloved Prophet ﷺ. Towards the end of his life he went to Madrasah ‘Āliyah Furqāniyah in Lucknow, where he died on the 6 *Jamād al-Awwal* 1341/25 December 1922.

Written Works:

- *Fawā'id-e Makkiyyah* – this is included as part of the curriculum in most Dār al-‘Ulūms across the globe.
- *Afḍal al-Durar* – a commentary on the *Rā'iyyah* of Imam al-Shāṭibī.

Teachers:

- Qāri ‘Abd Allah al-Makkī to whom he rendered the Seven and the 10 *Qirā'āt*.
- Muḥammad Ghāzī (1274-1359/1857-1939) – what is certain due to many *ijāzāt* from Qāri ‘Abd al-Raḥmān Makkī, is that he did receive *ijāzah* in the 10 *Qirā'āt* from Sheikh Ghāzī. However, whether he read the entire Qur’ān or just a portion of it is unclear. Most argue the latter since it is more probable and if he did read an entire *khatm*, it would have been explicitly mentioned. Allah knows best.

Students:

- Ḍiyā' al-Dīn.
- 'Abd al-Mālik ibn Sheikh Jīwan.
- Ḥifṭh al-Raḥmān Deobandī.
- Muḥibb al-Dīn.

Discussion

Some argue that Qāri 'Abd al-Raḥmān Makkī read the 10 *Qirā'āt* via the *Durrah* to his brother while he read the 10 *Qirā'āt* via the *Ṭayyibah* to Muḥammad Ghāzī. This is similar to the argument made concerning 'Abd al-Raḥmān Yamanī's recitation to Ibn Ghānim al-Maqdisī. For those who hold this view, evidence needs to be produced to support it. In fact, biographical works suggest the contrary – that 'Abd al-Raḥmān Makkī read both the *Ṣughrā* and *Kubrā* to his brother. The reasons are as follows:

- 1) In most biographical works only his brother is mentioned as his teacher, not Muḥammad Ghāzī. If he learnt the *Ṭayyibah* from Muḥammad Ghāzī, surely his name would have been mentioned.
- 2) These works mention that he memorised the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah* while in Mecca. Why would he memorise the *Ṭayyibah* if he only studied it by Muḥammad Ghāzī, who is not mentioned as his teacher in these biographical works?
- 3) It explicitly states that he studied the 10 *Qirā'āt* by his brother, without any restriction. As long as no evidence exists to indicate otherwise, there is no reason to restrict it to the *Ṣughrā* alone.

- 4) Furthermore, the *sanad* given in *Tadhkirate Qāriyāne Hind* mentions Qāri ‘Abd Allah’s reading to Ibrāhīm Sa’d al-Miṣrī, to Ḥasan al-Juraysī al-Kabīr, to al-Mutawallī, to Aḥmad al-Durrī al-Tihāmī. As mentioned previously Ḥasan al-Juraysī read the *Kubrā* to al-Mutawallī and the *Ṣughrā* to Aḥmad al-Durrī al-Tihāmī. If he only did the *Ṣughrā*, it would have mentioned al-Juraysī’s reading direct to Aḥmad al-Durrī al-Tihāmī.
- 5) These and similar findings were concluded by Sheikh Iṭḥ-hār Aḥmad al-Thānawī and Sheikh Idrīs al-‘Āṣim, indicating that Qāri ‘Abd al-Raḥmān Makkī took *ijāzah* from Sheikh Muḥammad Ghāzī in the 10 *Qirā’āt* via the *Durrah* and the *Ṭayyibah* after he had completed its study and recitation to his brother, ‘Abd Allah Makkī. His *ijāzah* from Muḥammad Ghāzī was to attain blessing (*tabarrukan*) and to attain multiple links in his *sanad*, which is not an uncommon practice amongst *qurrā’*.⁷³
- 6) Ibrāhīm al-Dawsarī concludes that after perusing many *ijāzāt* from India and Pakistan, the 10 *Qirā’āt* via the *Ṭayyibah* is transmitted by them via Ibrāhīm Sa’d al-Miṣrī from Ḥasan al-Juraysī al-Kabīr from Sheikh al-Mutawallī.⁷⁴

Based on the above, and considering that Abd al-Raḥman Makki spent approximately 15 years in Mecca, it may be concluded that the 10 *Qirā’āt* via the *Durrah* and the *Ṭayyibah* were passed on to ‘Abd Allah Makkī by Ibrāhīm

⁷³ *Shajarah al-Asātidhah fī al-Qirā’āt al-‘Ashr al-Mutawātirah*.

⁷⁴ *Imām Mutawallī wa Juhūduhū fī ‘Ilm al-Qirā’āt* pg. 359.

Sa'd al-Miṣrī who in turn taught it to his brother, 'Abd al-Raḥmān Makkī. No reason remains to restrict his reading of the 10 *Qirā'āt* to his brother to the *Ṭarīq* of the *Durrah* alone. And Allah knows best.

Links to ‘Abd al-Raḥmān al-Makkī via ‘Abd al-Mālik:

‘Abd al-Mālik ibn Sheikh Jīwan⁷⁵

He was born in 1303/1886 in Alighar, India. His father, Sheikh Jīwan ‘Ali, died before he was born. He was raised by his paternal uncle and his older brother, Qārī ‘Abd al-Khāliq. At the age of four, he started learning how to recite the Qur’ān.

In 1896, he performed ḥajj with his mother. He enrolled at Madrasat al-Şawlatiyyah in Mecca to further his studies. In Mecca, he had the good fortune of memorising the Qur’ān and reading the narration of Ḥafş by Qārī ‘Abd Allah al-Makkī, the brother of Qārī ‘Abd al-Raḥmān Makkī. He also had a very close relationship with Moulana Ashraf ‘Ali al-Thānawi.

In 1920, he returned to India. A huge Qur’ān program was held in which Sheikh ‘Abd al-Mālik also read. Immediately people took to him, and he was recognised for his exceptional skill in chanting the Qur’ān. Sheikh ‘Abd al-Mālik was known for his beautiful manner of recitation and his ability to easily swap between different chants. The people and students never tired of listenening to his remarkable recitation. He was later approached to teach at Madrasah Tajwīd al-Qur’ān in Saharanfur. The subsequent years also saw him teaching Qur’ān in Thanah Bhawan, Āgra, Bereli, Tonk, Madrasah ‘Āliyah, and Madrasah Furqāniyyah in Lucknow. He completed the Seven and the 10 *Qirā’āt* by Sheikh ‘Abd al-Raḥmān Makkī.

⁷⁵ *Husn al-Muḥāḍarāt* Vol. 2 pg. 249, *Tadhkirah Qāriyāne Hind* Vol. 3 pg. 2-3.

In approximately 1951, he settled in Pakistan and taught there for a period of almost 10 years. Because of his exceptionally beautiful recitation, students flocked to study by him in Pakistan, more specifically Lahore. He is therefore recognised for playing an important role in passing the knowledge of *Qirā'āt* to the people of Lahore.

He also travelled to Saudi Arabia and Malaysia for the purpose of reciting Qur'ān. Sheikh 'Abd al-Mālik wrote brief commentaries on *Fawā'id Makkiyyah* of 'Abd al-Raḥmān Makkī and on the *Shāṭibiyyah*.

Teachers:

- 'Abd Allah al-Makkī – he read the narration of Ḥafṣ to him.
- 'Abd al-Raḥmān al-Makkī – he completed the 10 *Qirā'āt* by him.

Students:

- Muḥammad Sābiq Lucknawī.
- Iṭḥ-hār Aḥmad Thānawī.
- Ḥifṭh al-Raḥmān Deobandī.

Discussion

It is a common misconception that Sheikh 'Abd al-Mālik Jīwan was a student of Qāri Ḍiyā' al-Dīn.⁷⁶

⁷⁶ *Shajarah al-Asātidhah fī Asānīd al-Qirā'āt al-'Ashr al-Mutawātirah*.

Ḍiyā’ al-Dīn⁷⁷

He was one of the most outstanding students of Qāri ‘Abd al-Raḥmān Makkī, a master in the field of *Qirā’āt*. Despite the brilliance of his personality and his vast knowledge, he was extremely humble and a man whose very nature displayed piety and love for his Creator. He had a particular aversion towards backbiting.

He was born on 29 *Jamād al-Awwal* 1290/24 July 1873, in Ilāha-ābād, India. His father’s name was Munshī Sheikh ‘Abd al-Razzāq. He started his basic teachings of Islam by his uncle, Munīr al-Dīn Aḥmad. He later read the Seven and 10 *Qirā’āt* via the *Ṭarīq* of the *Durrah* and the *Ṭayyibah* to Qāri ‘Abd al-Raḥmān al-Makkī.

Initially, he became a teacher at Madrasah Islāmiyyah ‘Arabiyyah in Amruh. Here he also benefited from the traditionist, Moulana Aḥmad Ḥasan, and from the *mufasssir*, Moulana ‘Abd al-Raḥmān. Because of the outstanding teachers hosted at this *madrasah*, students travelled from far and wide to learn at their feet. This was one of the reasons which made Qāri Ḍiyā’ al-Dīn well-known all over India. Another reason which made him a prominent figure in *Qirā’āt* throughout India and Pakistan was that he did not restrict himself to one particular place, but taught in many institutes. They include: Madrasah Tajwīd al-Qur’ān in Saharanfur, ‘Āliyah Furqāniyyah in Lucknow, Madrasah Qirā’at al-Qur’ān in Kampur, Madrasah Fārūqiyyah in Jompur and Madrasah

⁷⁷ *Tadhkiratu Qāriyāne Hind* Vol.3 pg. 355. *Imtā’ al-Fuḍalā* Vol.2 pg. 145. *Ḥuṣn al-Muḥāḍarāt* Vol. 2 pg. 236.

Subḥānīyah in Ilāha-ābād. Due to him teaching in so many places, his students extend across the vast expanse of India and Pakistan.

Written Works:

- *Ḍiyā' al-Qirā'āt* – it is in the Urdu language, completed in 1907.
- *Khulāṣat al-Bayān* – it is written in Arabic about the essentials of *Tajwīd*. Completed in 1902, it has been reprinted numerous times.
- *Ḍiyā' al-Qur'ān* – an Urdu explanation of *Khulāṣat al-Bayān*. The book remains incomplete.
- An explanation on the *Rā'iyyah* of Imām al-Shāṭibī – this book also remains incomplete.

Teachers:

- Munīr Aḥmad (the Sheikh's uncle) – he started some of his initial studies under his supervision.
- Moulana Aḥmad Ḥasan – he studied Ḥadīth and other sciences by him.
- Moulana 'Abd al-Raḥmān – he studied *Tafsīr* and other teachings of *dīn* under him.
- Qāri 'Abd al-Raḥmān al-Makkī – he read the Seven, and 10 *Qirā'āt* to him, receiving *ijāzah* in them all.

Students:

- Muḥammad ‘Abd Allah al-Thānawī.
- Muḥibb al-Dīn (his son).
- Muḥammad Sulaymān al-Deobandī.
- Muḥammad Kāmil.

He died on 7 *Rabīʿ al-Awwal* 1371/6 December 1951 in Ilāha-ābād.

Muḥibb al-Dīn⁷⁸

Originally from Nārah, Ilāha-ābād, he was born on 5 *Ramaḍān* 1322/13 November 1904, the son of Qāri Ḍiyā’ al-Dīn. He memorised the Qur’ān under the close supervision and watch of his father. Thereafter, he travelled to Amruh to learn Ḥadīth, *Fiqh* and other sciences incumbent upon any scholar. On his return from Amruh, he read the Seven and 10 *Qirā’āt* via the *Durrah* and the *Ṭayyibah* to Qāri ‘Abd al-Raḥmān al-Makkī. On completion, Qāri ‘Abd al-Raḥmān advised him that out of respect to his father, he should read it again to his father and request *ijāzah* from his father. Thus, Qāri Muḥibb al-Dīn repeated these renditions a second time to his father.

After completing his studies, he occupied the position of teacher at Madrasah Subḥāniyah in Ilāha-ābād. The brilliance of his father could certainly be noted in his son, as during the lifetime of his father, Muḥibb al-Dīn had become an authority on *Qirā’āt* and recognised for it. Students from far and wide travelled to study under him. In this manner, father and son are recorded as contemporaries of the same teacher.

Teachers:

- Qāri ‘Abd al-Raḥmān al-Makkī – he read the Seven and 10 *Qirā’āt* to him via the *Ṭarīq* of the *Ṭayyibah* and the *Durrah*.

⁷⁸ *Tadhkirahtu Qāriyāne Hind* Vol. 3 pg. 5, 61. *Ḥusn al-Muḥāḍarāt* Vol. 2 pg. 290.

- His father, Qāri ʿAbd al-Raḥmān al-Dīn – he repeated whatever he read to Qāri ʿAbd al-Raḥmān to his father.

Students:

- Qāri Anīs Aḥmad Khān.

‘Abd Allah al-Thānawī⁷⁹

His father’s name was Jīwan ‘Ali. He was a very intelligent individual who received his initial teachings in *dīn* at Madrasah Maṭḥāhir al-‘Ulūm in Saharanfur.

He studied the Seven and 10 *Qirā’āt* under the auspices of Qāri Ḍiyā’ al-Dīn. Thereafter, he became a teacher at Madrasah Raḥmāniyah in Murāda-ābād. He later taught at Madrasah Imdādiyyah and Madrasah Shāhī, both in Murāda-ābād, as well as being the official Imam at the mosque there.

Due to his strong memory, any matter concerning a particular narration was easily recalled. He read to Qāri Ḍiyā’ al-Dīn but also requested *ijāzah* from Qāri ‘Abd al-Raḥmān Makkī.

He died in 1368/1949, and was buried in Murāda-ābād. In 1953, due to heavy rainfalls in Murāda-ābād, many of the graves opened up. One of the graves was that of Qāri ‘Abd Allah, whose face was attractive and bright, as if buried yesterday.

Written Works:

- Urdu commentary on *Tuḥfat al-Aṭfāl*.
- Urdu commentary on the *Jazariyyah*.
- *Sirāj al-Qirā’āt*.

⁷⁹ *Tadhkirahtu Qāriyāne Hind* Vol. 3 pg. 344, *Husn al-Muḥāḍarāt* Vol. 2 pg. 229

- *Al-Ma'ālī al-Jalīlah sharḥ 'Aqīlah* – a commentary on the *Rā'iyyah* of Imam al-Shāṭibī.
- Commentary on *Ṭayyibat al-Nashr*.

Teachers:

- Qārī Ḍiyā' al-Dīn – he read the 10 *Qirā'āt* to him.
- Qārī 'Abd al-Raḥmān Makkī – he received *ijāzah* from him.

Students:

- Qārī Muḥammad Kāmil.

Muḥammad Kāmil⁸⁰

He was born in 1326/1908. Qāri Muḥammad Kāmil gained his Islamic studies in Murāda-ābād, achieving the best results in all his subjects. After completing the Seven and the 10 *Qirā’āt* by Sheikh ‘Abd Allah Thānawī, he travelled to Qāri ‘Abd al-Raḥmān Makkī and requested *ijāzah* from him. He was such a brilliant student, that after his teacher died, the position was filled by him.

Written works:

- *Milah al-Qur’ān* – written on *Tajwīd*, *Waqf*, *Rasm*, and so on. At the end of the book he mentions his *sanads* in Ḥadīth and in *Qirā’āt*.
- *Bāb al-Hamzah*.
- A book on the *makhraj* of the *Ḍād*.
- A commentary on the *Jazariyyah*.

Teachers:

- Qāri ‘Abd Allah Thānawī – he completed the Seven and 10 *Qirā’āt* by him.
- Qāri ‘Abd al-Raḥmān Makkī – he received *ijāzah* in *Qirā’āt* from him.

⁸⁰ *Husn al-Muḥāḍarāt* Vol. 2 pg. 302, *Tadhkiratu Qāriyāne Hind* Vol. 3 pg. 74.

Students:

- Qāri Aḥmad Allah Bahākalpūrī – he read the 10 *Qirā'āt* via the *Durrah* and *Ṭayyibah* to him.

Towards the end of his life he became very ill and bed-ridden, eventually passing away on 15 *Dhū al-Qa'dah* 1401/14 September 1981.

Ḥifṭh al-Raḥmān Deobandī⁸¹

Dār al-‘Ulūm Deoband was looking for an adept and proficient teacher to head its Faculty of *Qirā’āt*. This position was filled by none other than the expert Qāri Ḥifṭh al-Raḥmān, one of the most skilled students of Qāri ‘Abd al-Raḥmān Makkī. He was born in 1317/1899 in Partābgarh, India.

His initial studies were done at Jāmi‘ al-‘Ulūm in Kampur. In 1911, he went to Āgra and completed the narration of Ḥafṣ by the authority Sheikh ‘Abd al-Mālik ibn Jīwan. In approximately 1919, he presented himself before Qāri ‘Abd al-Raḥmān Makkī in Ilāha-ābād, under whose auspices he mastered the 10 *Qirā’āt*. After completing his study of the major *Qirā’āt* books, like the *Taysīr*, *al-Shāṭibiyyah*, *al-Rā’iyyah*, *al-Durrah*, *Wujūh al-Musfirah*, and so forth, he remained a few extra years with his teacher and reread all these books. In this manner, he memorised the lessons of his teacher, becoming an expert in the field of *Qirā’āt*.

Thereafter he left Ilāha-ābād for Deoband where he furthered his studies, and eventually headed the Faculty of *Qirā’āt* due to his proficiency in that field. He authored a brief commentary on *Jamāl al-Qur’ān* of Moulana Ashraf ‘Ali Thānawī.

Teachers:

- Qāri ‘Abd al-Mālik ibn Sheikh Jīwan.

⁸¹ *Ḥusn al-Muḥāḍarāt* Vol. 2 pg. 257, *Tadhkiratu Qāriyāne Hind* Vol. 3 pg. 3.

- Qāri ‘Abd al-Raḥmān Makkī.

Students:

- Qāri Fataḥ Muḥammad al-Pānīpatī – he read the 10 *Qirā’āt* to him via the *Durrah*.
- Qāri Anīs Aḥmad Khan.

He died on 24 *Shawwāl* 1388/13 January 1969.

Links to ‘Abd al-Raḥmān al-Makkī via ‘Abd al-Mālik;

from Iṭḥ-hār Aḥmad al-Thānawī:

Iṭḥ-hār Aḥmad al-Thānawī⁸²

He was born in Thanah Bawan, India, in 1346/1927. This great teacher and prolific writer memorised the Qur’ān at the hands of his father, Ḥāfiṭh I’jāz Aḥmad. His initial studies were completed in his home town at the institute Imdād al-‘Ulūm. In 1943, he registered for higher studies at Maṭḥāhir al-‘Ulūm in Saharanfur, and in 1947, he completed his Ḥadīth studies under experts such as *Sheikh al-Ḥadīth* Muḥammad Zakariyyā al-Kandehlawī. Due to the political instability in India, he later traveled to Pakistan.

In 1954, he met the outstanding student of Sheikh ‘Abd al-Raḥmān al-Makkī, Sheikh ‘Abd al-Mālik Jīwan. He spent six years under the tutelage and apprenticeship of this great scholar, mastering the science of *Tajwīd* and *Qirā’āt* at his hands. In 1959, he completed his study of the 10 *Qirā’āt* and became an Arabic teacher at a Dār al-‘Ulūm in Lahore, Pakistan. His written works testify to the exceptional brilliance of this expert.

Written works:

- *Jawāhir al-Naqiyyah* – a commentary on the *Jazariyyah*.
- *Amāniyyah* – a commentary on the *Shāṭibiyyah*.
- A commentary on the *Durrah*.

⁸² *Husn al-Muḥāḍarāt fī Rijāl al-Qirā’āt* Vol. 2 pg. 286

He also wrote works in other fields.

Teachers:

- Sheikh ‘Abd al-Mālik ibn Sheikh Jīwan.

Students:

- Sheikh Aḥmad Mia al-Thānawī – he studied and read the Seven *Qirā’āt* via the *Shāṭibiyyah* to him.

His date of demise is unknown.

Links to ‘Abd al-Raḥmān al-Makkī via ‘Abd al-Mālik;

from Muḥammad Sābiq al-Lucknawī:

Muḥammad Sābiq Lucknawī⁸³

He was the son of Ḥāfiṭh Mūḥammad Sādiq ibn Ḥāfiṭh ‘Abd al-Ṣamad, born in 1325/1907. He did his initial studies at Madrasah Furqāniyyah in Lucknow, India. In 1933, he completed his study and recitation of the Seven *Qirā’āt* at the hands of Sheikh ‘Abd al-Mālik ibn Sheikh Jīwan. Ten years later, in 1943, he completed the 10 *Qirā’āt* by the same teacher. He dedicated most of his life to the teaching of Qur’ān with his illustrious teacher at Madrasah Furqāniyyah in Lucknow.

He was able to recite in the most beautiful of melodies, and his recitals inspired many students to dedicate themselves to the study of the Qur’ān and *Qirā’āt*. Sheikh Muḥammad Sābiq had one of the rarest libraries of *Qirā’āt* and *Tajwīd* in India, which included books printed in India, Pakistan, and even Egypt.

Teachers:

- ‘Abd al-Mālik ibn Sheikh Jīwan.

Students:

- Qāri Anīs Aḥmad Khān – he read the Seven and the 10 *Qirā’āt* to him.

⁸³ *Husn al-Muḥāḍarāt* Vol. 2 pg. 262, *Tadhkirah Qāriyāne Hind* Vol. 3 pg. 13-14.

He died in 1386/1966.

Links to ‘Abd al-Raḥmān al-Makkī via Ḥifṭh al-Raḥmān;

from Fataḥ Muḥammad al-Pānīpatī:

Fataḥ Muḥammad al-Pānīpatī⁸⁴

Sheikh Fataḥ Muḥammad ibn Muḥammad Ismā‘īl al-Pānīpatī was born on 12 *Dhū al-Qa‘dah* 1322/18 January 1905 in Pānīpat, India. Pānīpat means a water-hole, or a place where an abundance of water may be found. It was called this because of the availability of water, the lush vegetation and greenery.

At the age of two, he lost his eyesight due to sickness. This did not prevent him from becoming one of the greatest scholars of *Qirā’āt* during his time. His blindness only heightened his other senses, especially his memory. At five, he started learning how to recite the Qur’ān. Thereafter, he also studied Ḥadīth, *Fiqh*, *Tafsīr* and many other Islamic sciences. His forte was in *Tajwīd* and *Qirā’āt*. He memorised many books like the *Shāṭibiyyah*, the *Durrah*, the *Tayyibah*, the *‘Aqīlah*, the *Jazariyyah*, the *Tuḥfah* of Jamzūrī and many other works. He had a unique memory in which he could recall any verse at any given time. In fact, his memory was so outstanding, that when he was tested on the Qur’ān, he was able to recite with complete ease the last few words of every verse without reading the beginning of the verse. If questioned about a particular verse, he was able to recite the verses following and preceding that verse. Similarly, if one read a line from any book that he had memorised, he would be able to continue and recall the verses before it and after it. At the

⁸⁴ *Ḥusn al-Muḥāḍarāt* Vol. 2 pg. 319, *Imtā‘ al-Fuḍalā’* Vol. 1 pg. 320.

young age of 12, he was already appointed an assistant to the teachers of Qur'ān. He taught the Qur'ān for the rest of his life until the day he died.

In 1928, he enrolled at Dār al-'Ulūm Deoband. Here he not only received *ijāzah* in Ḥadīth, but in *Qirā'āt* as well. He later taught at the very institute. In 1947, he settled in Pakistan, where he taught many. Towards the end of his life, he became very ill, but that did not hinder him from teaching Qur'ān. In 1972, he travelled to Medina where he remained until his death on Thursday 16 April 1987/17 *Sha'bān* 1407. The Prayer for the deceased (*ṣalāt al-janāzah*) was performed after the *Jumu'ah* Prayer and he was buried in Baqī' between Imam Nāfi' and Imam Mālik.

Written works:

- *Ināyāt al-Raḥmānī* – this is one of the most extensive commentaries written on the *Shāṭibiyyah*.
- *Al-Qurrat al-Marḍiyyah sharḥ Al-Durrat al-Muḍiyyah*.
- A commentary on *Wujūh al-Musfirah* of Sheikh Mutawallī on the 10 *Qirā'āt*.
- *Miftāḥ al-Kamāl sharḥ Tuḥfat al-Aṭfāl*.
- *As-hal al-Mawārid sharḥ 'Aqīlah Atrāb al-Qaṣā'id*.
- *Kāshif al-'Uṣr sharḥ Naṭḥimat al-Zuhr*.

Teachers:

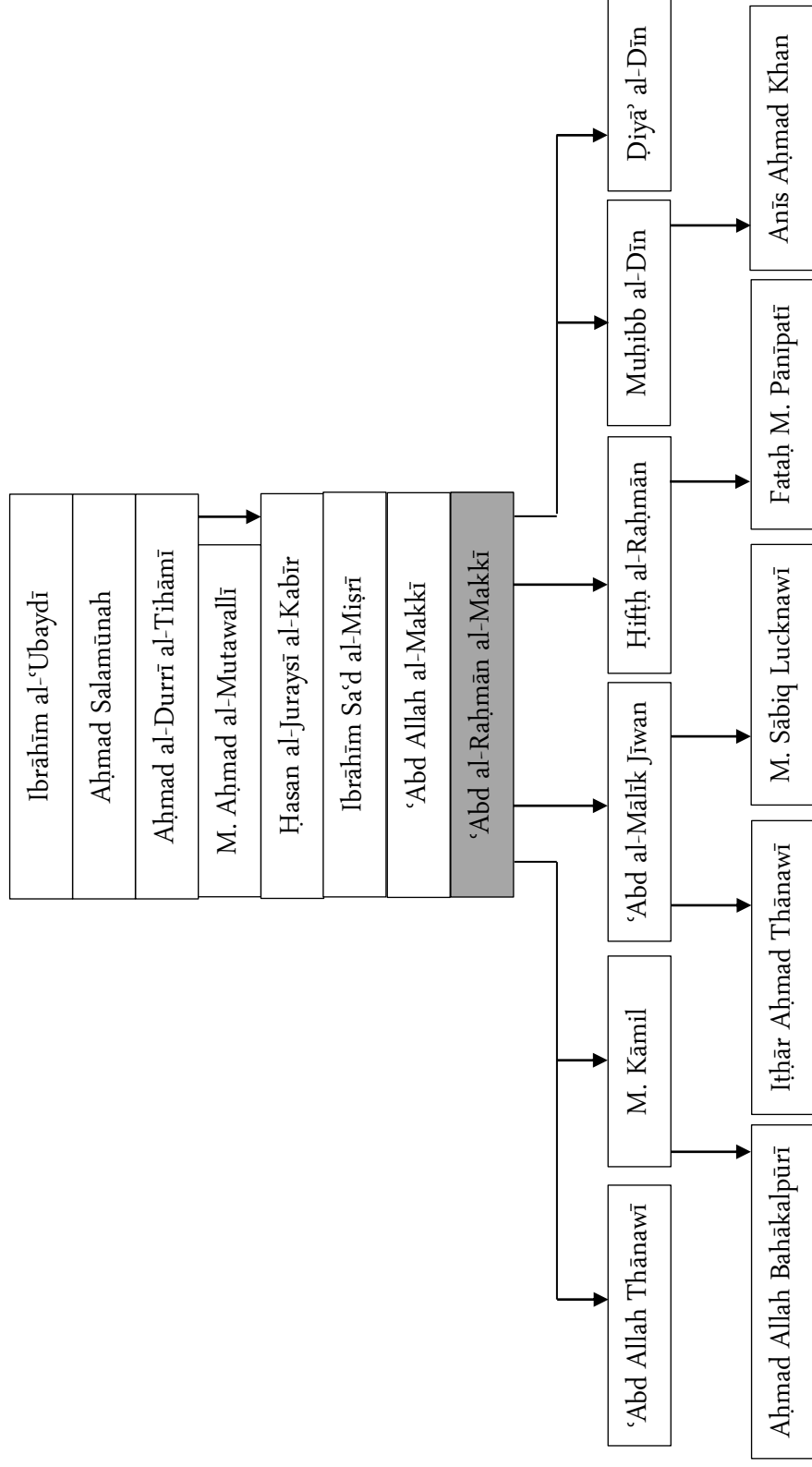
- Muḥy al-Islām 'Uthmānī.

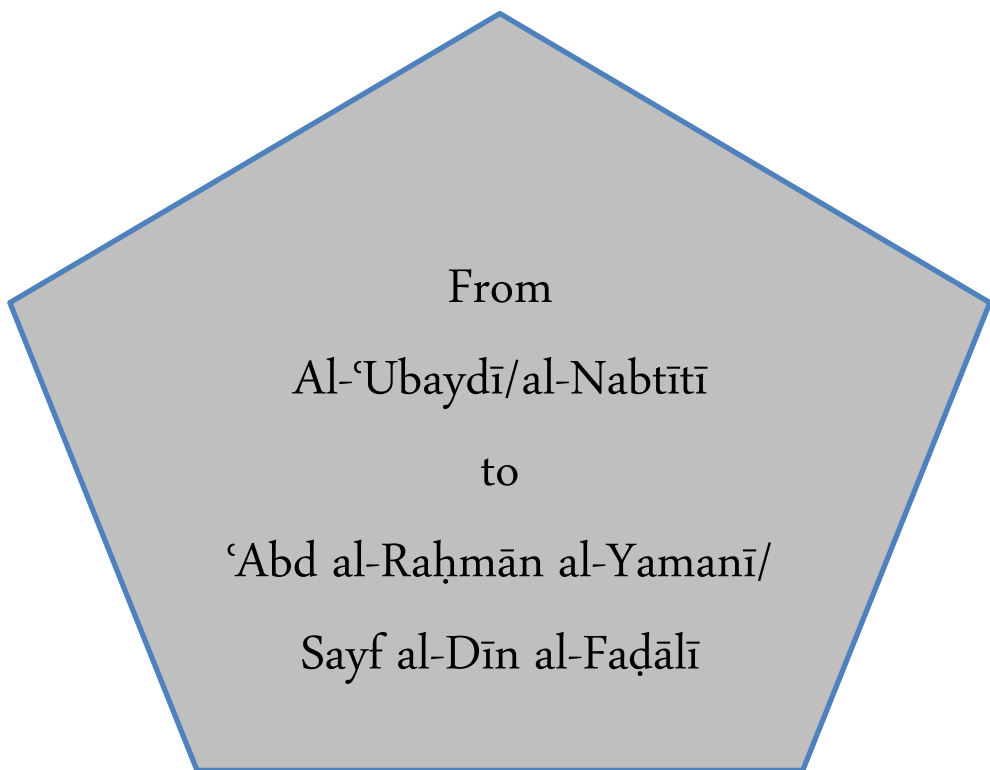
- Ḥifṭh al-Raḥmān Deobandī.

Students:

- Raḥīm Bakhsh Pānīpatī.
- Muḥammad Ṭāhir Raḥīmī.
- Aḥmad Mia Thānawī.
- Muḥammad Tamīm Zu‘bī – he read the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah* and other texts to him and received *ijāzah* for it.
- Yaḥyā Ghawthānī – he received *ijāzah ‘āmmah* from the Sheikh.

Asānīd of the Indo-Pak to al-‘Ubaydī





From

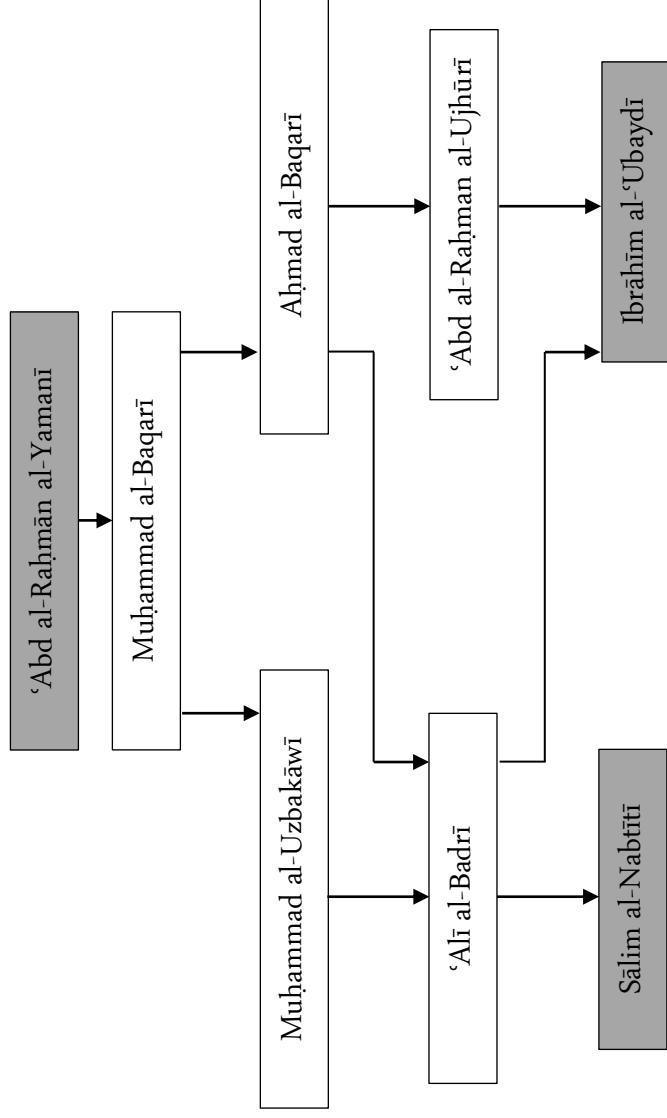
Al-‘Ubaydī/al-Nabtīī

to

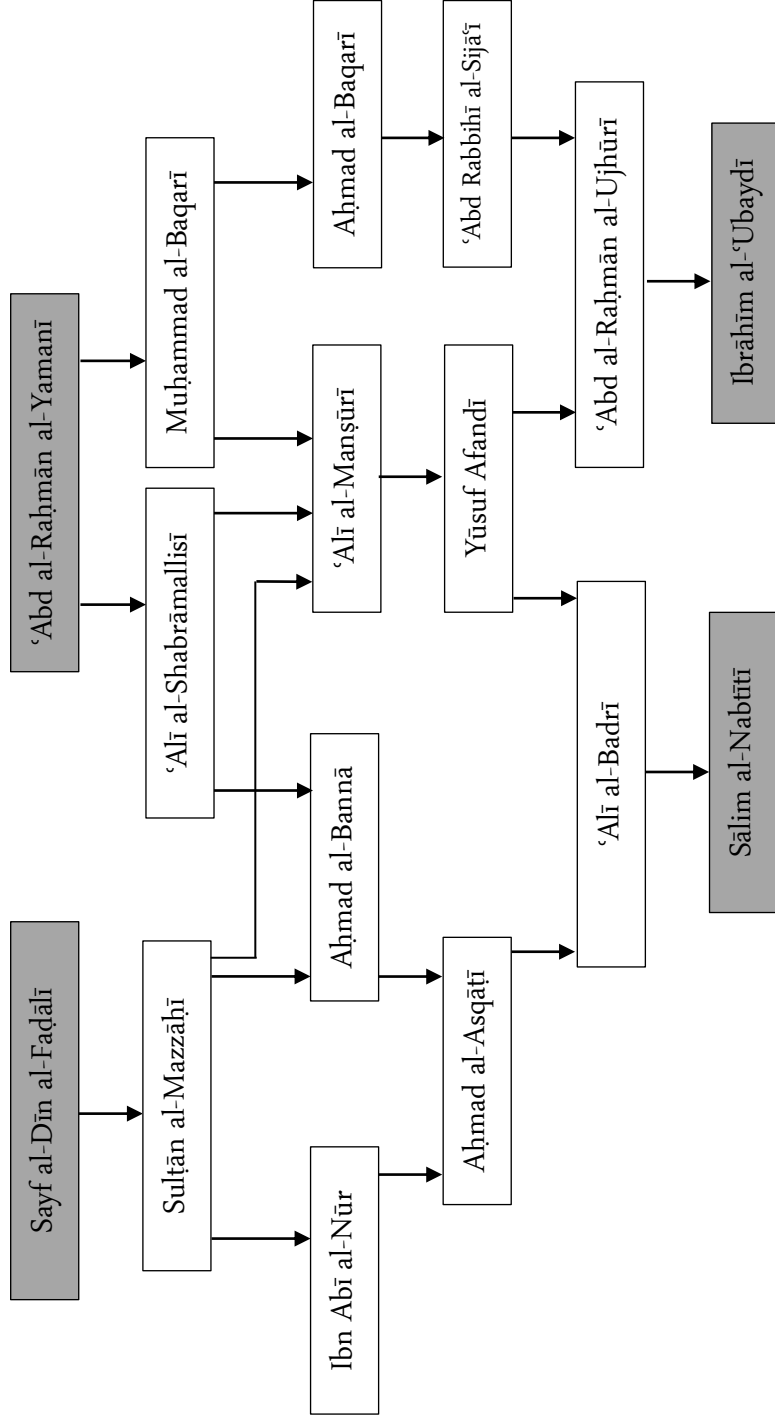
‘Abd al-Raḥmān al-Yamanī/

Sayf al-Dīn al-Faḍālī

Asānīd from al-ʿUbaydī/al-Nabṭī to ʿAbd al-Raḥmān al-Yamanī via three links



Asānīd from al-‘Ubaydī/al-Nabtī to ‘Abd al-Raḥmān al-Yamanī/al-Faḍālī via four links



Notes⁸⁵

Ibrāhīm al-‘Ubaydī⁸⁶ (still alive in 1237/1822)

He read the Seven and 10 *Qirā’āt* via the *Shāṭibiyyah*, the *Durrah* and the *Tayyibah*, as well as the Four *Shādhah Qirā’āt* to ‘Abd al-Raḥmān al-Ujhūrī and ‘Alī al-Badrī.⁸⁷

‘Alī al-Badrī⁸⁸ (d. 1199/1785)

In *ijāzāt* three teachers are mentioned: Aḥmad al-Asqāṭī, Aḥmad al-Baqarī and Muḥammad al-Uzbekāwī; the former being his primary teacher.

Others mentioned amongst his teachers are Sheikh Maḥfūṭh and Yūsuf Afandī Zādah.

‘Abd al-Raḥmān al-Ujhūrī⁸⁹ (d. 1198/1784)

‘Abd al-Raḥmān al-Ujhūrī did not read an entire *khatm* to Yūsuf Afandī Zādah. While on travel to perform ḥajj in 1153 A.H./1741 C.E., he read *Sūrat al-Fātiḥah* and the first five verses of *Sūrat al-Baqarah* in the Seven *Qirā’āt* via the *Shāṭibiyyah* and the *Taysīr* to him, and received *ijāzah* from him in the entire Qur’ān.⁹⁰

⁸⁵ All dates are given according to Dr Ayman Rushdī Suwayd. Dates of subsequent research by scholars like Dr Muṣṭafā Sha‘bān and others might differ.

⁸⁶ *Kashkūl Ibn Sha‘bān*, pg. 21.

⁸⁷ *Kashkūl Ibn Sha‘bān*, pg. 147, 152.

⁸⁸ *Kashkūl Ibn Sha‘bān*, pg. 150.

⁸⁹ *Kashkūl Ibn Sha‘bān*, pg. 145.

⁹⁰ See *Muḥjam al-Mukhtaṣṣ* of Murtaḍā al-Zabīdī, pg 339.

He read the Seven and 10 *Qirā'āt* via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, as well as the Four *Shādhdh Qirā'āt* to Aḥmad al-Baqarī.⁹¹

Aḥmad al-Baqarī⁹² (d. 1189/1775)

Aḥmad al-Baqarī read the Seven and 10 *Qirā'āt* via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, as well as the Four *Shādhdh Qirā'āt* to Muḥammad al-Baqarī.⁹³

Muḥammad al-Baqarī is the sole teacher he mentions in *Qirā'āt*.

Muḥammad al-Uzbakāwī⁹⁴

He read the 10 *Qirā'āt* via the *Ṭayyibah* to Sheikh Muḥammad al-Baqarī.

Aḥmad al-Asqāṭī⁹⁵ (d. 1159/1746)

Aḥmad Asqāṭī's main teacher to whom he read the Seven and 10 *Qirā'āt* via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah* was Abū al-Su'ūd ibn Abī al-Nūr al-Dimyāṭī. Though he read a complete *khatm* in the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him, he did not recite the entire Qur'ān via the *Ṭayyibah* to Abū al-Su'ūd, but only *Sūrat al-Baqarah* and *Āl 'Imrān*, and received *ijāzah* for the entire Qur'ān.

⁹¹ *Kashkūl Ibn Sha'bān*, pg. 84.

⁹² *Kashkūl Ibn Sha'bān*, pg. 83.

⁹³ *Kashkūl Ibn Sha'bān*, pg. 83, 174.

⁹⁴ *Kashkūl Ibn Sha'bān*, pg. 171.

⁹⁵ *Kashkūl Ibn Sha'bān*, pg. 45.

He did not read the entire Qur'ān to Sheikh Shams al-Dīn al-Manūfī, but only read the third quarter of the third *ḥizb* of *Sūrat al-Baqarah* to him and received *ijāzah* for the entire Qur'ān.

He did not read to Sheikh Aḥmad al-Bannā, but that he received *ijāzah* from him in the 10 *Qirā'āt* without reading to him. He also received *ijāzah* for al-Bannā's book, *Ithāf Fuḍalā' al-Bashar*, as well as *ijāzah 'āmmah* from him.

‘Alī al-Manṣūrī⁹⁶ (d. 1134/1722)

He read to many teachers, including Sulṭān al-Mazzāḥī, ‘Alī al-Shabrāmallisī and Muḥammad al-Baqarī.

He read the 10 *Qirā'āt* via the *Ṭayyibah* to Muḥammad al-Baqarī.⁹⁷

Aḥmad al-Bannā⁹⁸ (d. 1117/1705)

He read the 10 *Qirā'āt* via the *Ṭayyibah* to ‘Alī al-Shabrāmallisī, as he mentions in *Ithāf*.

He transmits the 14 *Qirā'āt* from Sulṭān al-Mazzāḥī.

Muḥammad al-Baqarī⁹⁹ (d. 1111/1699)

He read the Seven and 10 *Qirā'āt* via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, as well as the Four *Shādhah* *Qirā'āt* to ‘Abd al-Raḥmān al-Yamanī.

⁹⁶ *Kashkūl Ibn Sha'bān*, pg. 157.

⁹⁷ *Kashkūl Ibn Sha'bān*, pg. 175.

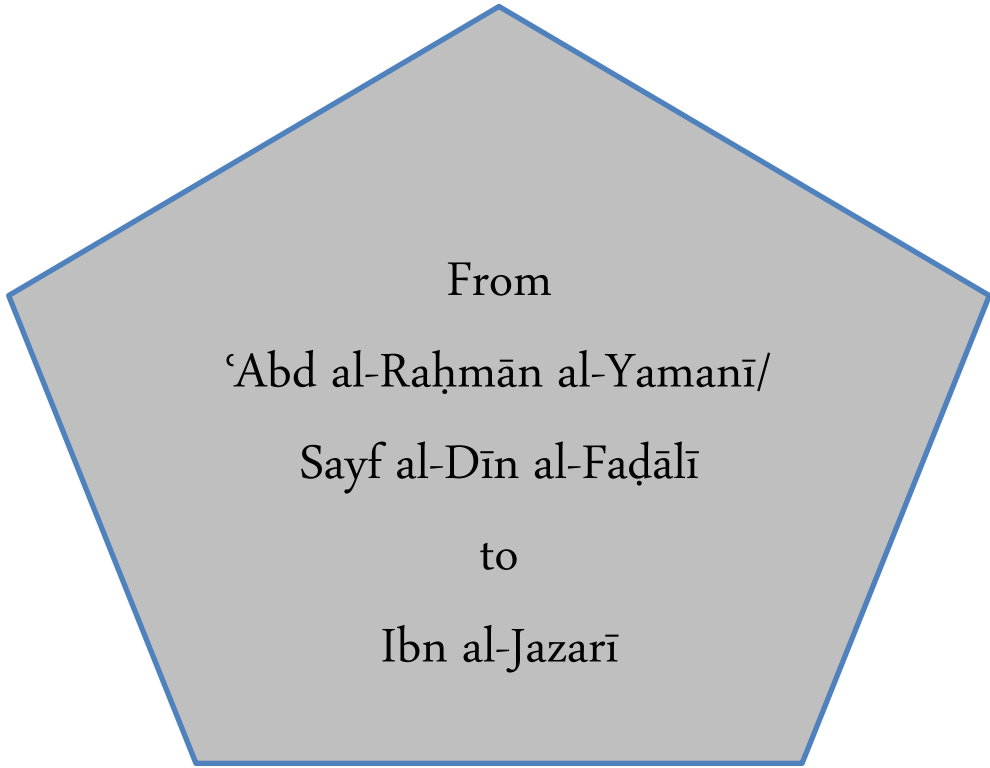
⁹⁸ *Kashkūl Ibn Sha'bān*, pg. 52.

⁹⁹ *Kashkūl Ibn Sha'bān*, pg. 172.

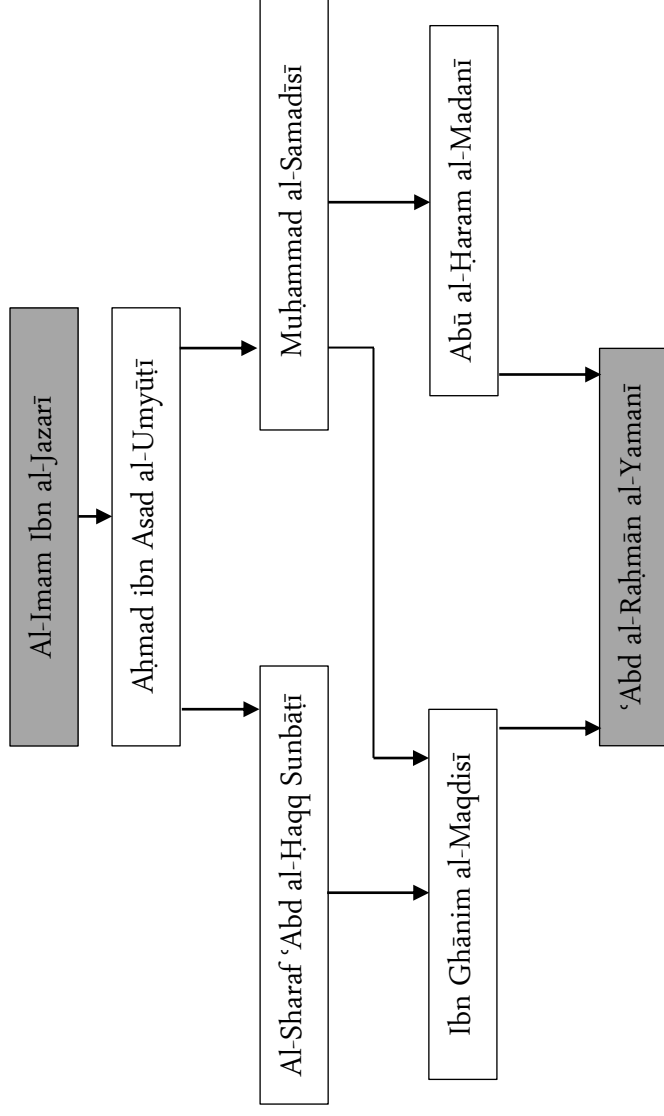
Sultān al-Mazzāhī (d. 1075/1665)

He read via the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah*, as well as the Four *Shādhah Qirā'āt* to Sayf al-Dīn al-Faḍālī.¹⁰⁰

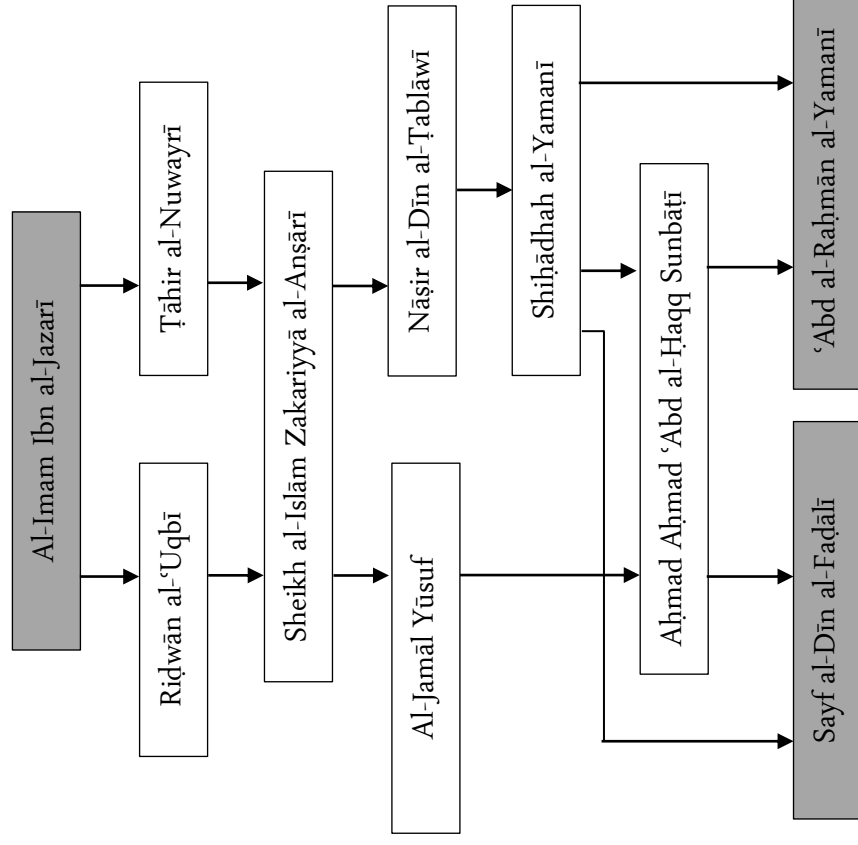
¹⁰⁰ *Kashkūl Ibn Sha'bān*, pg. 159.



‘Abd al-Raḥmān al-Yamanī to Ibn al-Jazarī via three links



‘Abd al-Raḥmān al-Yamanī/al-Faḍālī to Ibn al-Jazarī via four links



Notes

‘Abd al-Raḥmān al-Yamanī (d. 1050/1640)

He did not complete his *khatm* of the Seven *Qirā’āt* by his father due to his father’s unexpected demise.

He read the 10 *Qirā’āt* via the *Ṭayyibah* to both ‘Alī ibn Ghānim al-Maqdisī and Ibn Abī al-Ḥaram al-Madanī.

He read the Seven and 10 *Qirā’āt* via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, as well as the Four *Shādhah Qirā’āt* to Aḥmad ibn Aḥmad ibn ‘Abd al-Ḥaqq al-Sunbātī.¹⁰¹

Sayf al-Dīn al-Faḍālī (d. 1020/1611)

He read the Seven *Qirā’āt* via the *Shāṭibiyyah* to Shihādhah al-Yamanī.¹⁰²

He read the Seven and 10 *Qirā’āt* via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, as well as the Four *Shādhah Qirā’āt* to Aḥmad ibn Aḥmad ibn ‘Abd al-Ḥaqq al-Sunbātī.¹⁰³

‘Alī ibn Ghānim al-Maqdisī¹⁰⁴ (d.1004/1596)

He read the 10 *Qirā’āt* via the *Ṭayyibah* to both Muḥammad al-Samadīsī and al-Sharaf ‘Abd al-Ḥaqq al-Sunbātī.

¹⁰¹ *Kashkūl Ibn Sha‘bān*, pg. 99, 159, 161.

¹⁰² *Kashkūl Ibn Sha‘bān*, pg. 161.

¹⁰³ *Kashkūl Ibn Sha‘bān*, pg. 99, 159, 161.

¹⁰⁴ *Kashkūl Ibn Sha‘bān*, pg. 168.

İbn Abī al-Ḥaram al-Madanī¹⁰⁵ (d. 1001/1593)

His name is Aḥmad ibn Muḥammad ibn Muḥammad al-Shāfi‘ī.

He read the 10 *Qirā’āt* via the *Ṭayyibah* to Muḥammad al-Samadīsi.

Aḥmad ibn Aḥmad ibn ‘Abd al-Ḥaqq al-Sunbātī¹⁰⁶ (d.997/1589)

Many confuse him with his father Aḥmad ibn ‘Abd al-Ḥaqq al-Sunbātī.

He read the Seven and 10 *Qirā’āt* via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, as well as the Four *Shādhah Qirā’āt* to al-Jamāl Yūsuf ibn Sheikh al-Islām Zakariyyā al-Anṣārī.¹⁰⁷

He read the Seven – perhaps the Minor 10 – *Qirā’āt* to Shihādhah al-Yamanī.¹⁰⁸

¹⁰⁵ *Kashkūl Ibn Sha‘bān*, pg. 37.

¹⁰⁶ *Kashkūl Ibn Sha‘bān*, pg. 99.

¹⁰⁷ *Kashkūl Ibn Sha‘bān*, pg. 99, 159, 161.

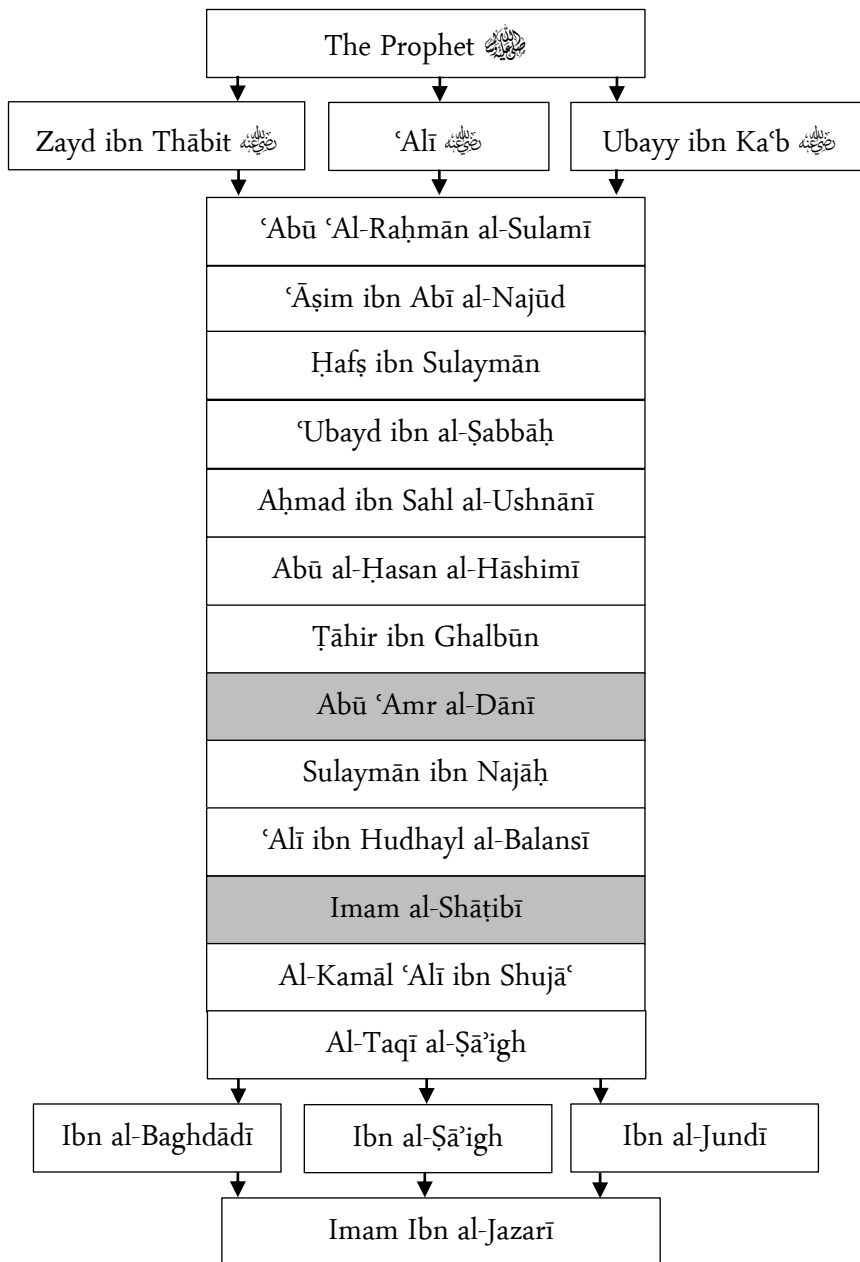
¹⁰⁸ *Kashkūl Ibn Sha‘bān*, pg. 99.

From Ibn al-Jazarī

to

The Prophet ﷺ

From Ibn al-Jazarī to the Prophet ﷺ via the Shāṭibiyyah



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